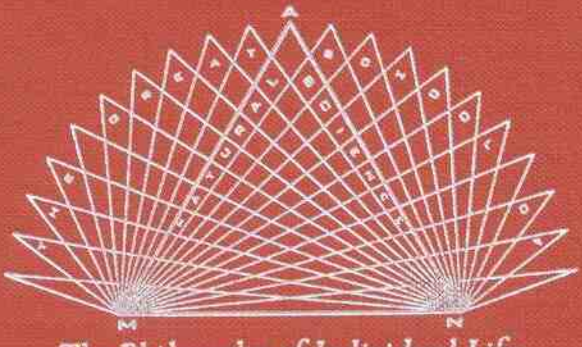
HARMONICS OF EVOLUTION



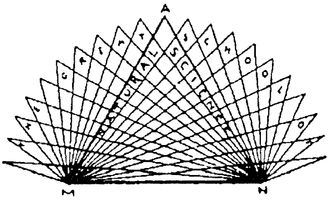
The Philosophy of Individual Life

Harmonics of Evolution

The Struggle for Happiness and Individual
Completion through the Principle
of Polarity or Affinity

Volume I
Harmonic Series

Study Course Edition
by
The Great School of Natural Science



The Philosophy of Individual Life

Study Course Edition

Adapted from:

Harmonics of Evolution – 1897 – Florence Huntley
Revised (Standard Edition) – 1928 – *J.E. Richardson*
Revised – 1956 – *The Great School of Natural Science*

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J.E. Richardson

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of
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Harmonics of Evolution

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PREFACE

The books comprising the Harmonic Series are:

Volume 1: *Harmonics of Evolution* by Florence Huntley; *
Volume 2: *The Great Psychological Crime*, by John Richardson;
Volume 3: *The Great Work*, by John Richardson;
Volume 4: *The Great Known*, by John Richardson;
Volume 5: *The Great Message*, by John Richardson.

* revised by John Richardson

This series is being re-published at this time by The Great School of Natural Science (GSNS), a non-profit organization whose members are dedicated to disseminating the philosophy taught in these volumes. In addition to publishing the books of the Harmonic Series, the GSNS offers several courses of instruction to those who wish to gain a deeper understanding of the philosophy, and publishes a magazine, *Life in Action*. The courses are offered free of charge to accepted students.

The five volumes underwent several revisions during the life of the principal author, John Richardson, (Florence Huntley died 24 years before him.) The books were further revised in the decades after his death, and other editions were issued. These later editions are the ones on which the courses of instruction are based. The GSNS has decided to republish the

Harmonic Series in two sets, as follows:

1. The Standard Edition, published in 1928;
2. The Study Course Edition, published in 2004.

The Standard Edition preserves the original teachings of the philosophy, as approved by the principal author during his lifetime. Thus it is free of revisions made after his death, so that questions concerning approval or non-approval of the revisions do not apply. The Study Course Edition is better suited for use with the courses of instruction.

The books of the Harmonic Series are the most recent written record of a philosophy that had its origin many millennia before the present. Its modern name is "The Philosophy of Individual Life." It embodies a set of principles concerning how to live life in such a way as to achieve a harmonious relationship with the plan installed into Nature by the Great Creative Intelligence for growth and development of individual human souls. "Installed into Nature" means that the plan for growth and development is subject to established laws that are as permanent and immutable as any other law of Nature, such as the law of gravity.

John Richardson did not invent this philosophy, but rather was requested to put the ancient form into a modern version that could be understood by "the progressive intelligence of the age," to whom the books are addressed. This term refers to those individuals who are aware of scientific principles developed largely in the prior three centuries, and who have the intelligence and independence of mind to recognize truly progressive concepts. The following two quotations from *The Great Work* will clarify the point: 1) "*The remarkable fact that in this simple Formulary, for the first time in our knowledge of history, we find Ethics reduced to an exact science, is sufficient of itself to suggest to those who think intelligently, the fact that all this is not the product of any one mind. It should be sufficient to establish beyond question that it is the fruitage of the best intelligence of all ages, from the cradle of humanity to the immediate present.*" 2) "*No greater fallacy could be suggested than to credit the author of this volume personally with the honor of having wrought out, from the recesses of his own brain and consciousness, the definite results of the General Formulary. He would be most willing to acknowledge such honor if he were justly entitled to it. Such, however, is not the case. To him it is sufficient honor that he has been assigned the difficult task of reducing the subject to a simple and unambiguous expression in the language of his own people.*"

The first edition of *Harmonics of Evolution* was published in 1897. The first editions of *The Great Psychological Crime* and *The Great Work* were published in the decade before 1910. Thus the writing style, expressions used, and examples given are often characteristic of that time in history, in contrast to the fact that the main ideas advanced were absolutely revolutionary and untypical of the time. From that age to the present there have been enormous changes in attitudes and sensitivities toward some subjects, and this sometimes makes the expressions and examples seem inappropriate to a modern reader. These instances fall into three main categories: race, gender, and science. Some of the examples involving ethnicity and gender echo misconceptions of those times that were widely accepted. While these statements may be distracting when a reader first encounters them, it is important that he or she stay focused on the central truths (main principles) of the philosophy. A significant fact in this connection is that the GSNS has always practiced equality of opportunity for all truth seekers, regardless of race, gender, social class, or ethnicity.

As for race and ethnic background, the Philosophy teaches that the individual soul has no fixed race or ethnicity. An individual re-entering the physical world is necessarily born into a set of circumstances that includes race and nationality. He/she is born into whatever set of circumstances are best for that individual at that time. Prior incarnations could have been (and probably were) experienced in entirely different circumstances. The same can be said for future incarnations. It is not a good practice for an individual to become so identified with the circumstances of the present lifetime that he/she does not develop a healthy concept of the soul that is "just passing through."

In 1897, Florence Huntley presented her readers with the idea, revolutionary for that time and for most previous ages, that women and men are absolutely of equal value in the purposes and plan of Nature. Recall that women did not even win the right to vote until about two decades later. Mrs. Huntley did the best job possible for a woman of that age to describe two halves of the human race that were equal and yet different. A healthy attitude for us "moderns" is to admit that, in spite of advances in the meantime, we haven't yet achieved total understanding of the man-woman relationship.

The first contribution of this series to understanding Science in its broadest sense is the topic "Classification of Data" in Chapter VIII of *The Great Work.* Understanding the distinctions between *Knowledge, Assumed Knowledge, Belief,* and *Things Unknown* should be part of the basic training of all who study science, philosophy, or religion. It would go far to prevent mistakes such as the misclassification of fondly held beliefs as knowledge, common in science and religion. The second great contribution of this philosophy is to show that proper methods of science can be applied to Ethics and Morality and to the facts of Nature regarding the spiritual world. The latter is just as much a part of Nature as the physical world, but requires a different set of "tools" to study it in a scientific manner. In every age in which science has been a subject of study there have been some scientists who have expressed a "know it all" attitude, implying that there is nothing left for science to discover. The intelligent reader will not be misled by these types, but will instead agree with the statement attributed to Isaac Newton: " I have felt like a boy playing with a few pebbles on the beach, while the great ocean of undiscovered truth lay before me."

An attitude recommended for readers of the Harmonic Series is not to place the expectation of infallibility on this or any other author or book. John Richardson was quoted as saying, "If you accept with unqualified belief what I say, just because I said it, I have become your worst enemy." Instead, evaluate anything you read from any source with a free and independent mind. Do not accept anything that does not conform to your highest standards of Truth, Justice, and Right.

One more quotation from *The Great Work* will help to convey the motive behind the effort to republish the Harmonic Series: "*The purpose of Natural Science has ever been to uncover and analyze the ethical principles of human life and impress them in their simplicity and grandeur upon intelligent consciousness, as to make them acknowledged facts of Nature and transmute them into actual, vital, constructive energies and forces for the upbuilding of the Temple of Human Character.*"

INTRODUCTION

Florence Huntley began writing *The Harmonics of Evolution* in 1894 as she was receiving the Instruction from John E. Richardson. She was his first student, co-founder of the Great School of Natural Science, and later his wife. Mr. Richardson wrote of her in 1912: "I have come into personal contact and acquaintance with many of the most brilliant and intelligent women of the world during the last 35 years, and among them all Florence Huntley stands alone and unique, as the most wonderful, powerful, versatile, many-sided, beautiful and capable woman I have ever known. As compared with her, the rest of womankind are but children, in mental grasp and maturity, and Lilliputians in point of intellectual stature and power...I want the world today, and in the years and centuries to come, to give her the credit due her..."

Florence Huntley was at the forefront of feminine intelligence in the late 19th and early 20th centuries in America. *The Harmonics of Evolution* was her love letter to her soul mate: the elegant organization and synthesis of everything he had taught her. She described the ideal of the woman/man relationship as she knew it from her own experience. For those times, that ideal and her descriptions of feminine nature were true.

John Richardson also wrote that in time woman and man would grow into an ever closer and more subtle harmony. He never claimed to know the details of our future evolutionary unfoldment. He and Florence projected an ideal that was true for them and which illustrated the truths they had learned about the twin poles of intelligence. Today, a century later, much has changed.

No longer does man exclusively rule both the home and the world. Woman has gained the right to vote and she enjoys equal rights with man under the law. Divorce is now a legally sanctioned option for those who are mismatched in marriage.

No longer does intellectual superiority in a woman necessarily mean humiliation to a man. No longer are women "so susceptible to spiritual forces that they can scarcely bear the strain of public life." The sexes have evolved and their essential natures will always be complementary, but the subtlety of how this has worked itself out in relationships in America over the last 100 years is very different from what was envisioned at the time this book was written.

Today we understand the principle taught by

John Richardson and Florence Huntley ever more forcefully: the twin aspects of intelligence, the positive and the receptive, reside within each individual. The alternating expression of their opposite qualities runs like a current through both women and men. A successful pairing always represents a complementary union of energies, but the positive and receptive poles of intelligence do not necessarily prevail solely in one partner. Over many years, the energetic pattern of relationship is a tapestry of exchange whose background is mutual admiration and respect, with positive and receptive strands alternating between the partners as they co-design their life together.

Significantly, we now recognize how crippling to woman's development cultural practices and prejudices have been, and how most of what was assumed to be woman’s nature was in fact forcefully imposed upon her by a patriarchal society. Men, as well, have suffered from these same cultural dictates. Women now compete and excel in all areas of our society: education, the arts, science, sports, business, the professions, and even the military. In free societies where the Soul Life Element and individual pursuit of happiness are unimpeded by repressive civil governments, we have witnessed a flowering of feminine intelligence.

In reprinting *The Harmonics of Evolution* based on its last revision in 1928 by Mr. Richardson, we underscore its significance as a milestone for the women of its time. The principles of truth endure, while the examples often speak of a by-gone era. Today's student will appreciate how far we have evolved. Progressive people are struggling to establish a new harmonic ideal in the relationship between woman and man for the 21st century. This is the action of the Law of Polarity coupled with individual choice in the realm of intelligence. Although written in the old style of including the feminine within the masculine, John Richardson's description of the law in *The Great Work*, 1906, still stands:

"Evolution in Operation

1. Nature evolves a Man.

2. Man, co-operating with nature, evolves a 'Master.'

3. The Master-Man, co-operating with and controlling the forces, activities and processes of nature, evolves a ______________?"

Harmonics of Evolution

"Fools Deride, Philosophers Investigate"

CHAPTER I

EVOLUTION

1. There is a Principle in Nature which impels every Entity to seek vibratory correspondence with another like Entity of opposite Polarity.

2. There is a Purpose of Nature, concerning each Individual Intelligence, Ego, Soul or Essential Entity, which is The Completion of the Individual, and involves Individual Completion and Happiness.

3. There is a primary Purpose of each Individual Intelligence, Ego, Soul or Essential Entity, which is Self-Completion, and involves the Struggle for Happiness.

CHAPTER II

ULTIMATES

No effort will be made to explain Ultimates in Nature. Natural Science does not pretend to explain when or how or why Universal Intelligence set in motion the evolutionary scheme. It does not claim to have discovered how or why Universal Intelligence selected this particular scheme for the evolution of man. It does not, in short, profess either to know or to explain the ultimates of matter, or motion, or life, or Intelligence, or Love.

Natural Science is forced to deal with Nature as it is. It is also forced to operate with human Intelligence in every department of science. Human Intelligence, dealing with Universal problems, is forced, at least in its earlier phases, to dismiss the ultimate issues of this stupendous scheme of Nature.

Natural Science finds matter, motion, life, intelligence and love as common phenomena upon this physical plane. Natural Science finds the same phenomena, common also, upon the spiritual planes. It is therefore driven to the general deduction that matter, motion, life, intelligence and love are the correlated properties, elements, principles and activities of both worlds, and are Universal. It accepts matter as a Universal property of Nature, and motion as a Universal mode. It accepts life as a Universal element and Intelligence as a Universal principle. It accepts love as a Universal activity of an Individual Intelligence.

Further than this Natural Science has not penetrated. It simply finds and accepts these two planes of existence which have correlated properties, modes, elements, principles and activities. It accepts them as Ultimates as far as the Individual Intelligence is concerned. It holds that these Ultimates are unvarying in principle, indestructible in essense, yet infinitely varied in manifestation.

Natural Science deals with man as with any other product of Nature. It studies him upon each plane and explains him in his relation to them. It accepts man as the highest product of this physical plane. It also discovers that he is the highest manifestation upon the spiritual planes. As far as Natural Science goes, man, in form, Intelligence, capacity, individual activity and attainment, is the highest product of Nature.

No attempt is made to explain why the "Great Intelligence" sets just the patterns that exist in both worlds. All living organisms are adaptations; all living entities have, to a certain degree, shaped themselves and been shaped to the uses of the Intelligence which animates them. This, however, does not explain why one Intelligent Entity shapes its body or is shaped to live in a tree, while another shapes itself or is shaped to burrow in the ground.

Natural Science does not undertake to explain why the Principle of Polarity governs the Universal Life Elements. It accepts both the principle and the elements as it does matter and Intelligence, as Ultimates in Natural Science. It does not attempt to explain why evolution is conducted through the sex principle of positive and receptive energy. It merely demonstrates that the affinities and unions of entities thus polarized refine matter, increase its vibratory action, generate life and develop Individual Intelligence.

It does not pretend to explain how or why Nature improves its products through vibratory correspondences. It merely discovers that the nearer two entities of opposite polarity approach a perfect correspondence in vibratory action, the finer are the effects upon them.

These deductions are not presented as explanations of the first cause of either matter, motion, life or Intelligence. They may simplify to the mind those principles and processes which are involved in the generation of physical life, the completion of the physical body, and the rise of Individual Intelligence.

Natural Science does not attempt to account for these elements in Nature.

It accepts them as Universal and Ultimates and works along that hypothesis. It classifies these Life Elements along with the other Universals—matter, motion, life, Intelligence and Love.

CHAPTER III

GENESIS OF PHYSICAL LIFE

Physical science concerns itself with the evolution of the physical man. It seeks only to analyze the physical processes by which the physical body is evolved. It seeks only to trace the physical causes which give rise to the phenomena of sensation and Intelligence.

It does not concern itself to discover any purpose of Nature in these processes. It does not seek to know why Nature has finally produced this complicated physical, intellectual and moral being—man.

It finds no other uses for man in Nature than his operation of those functions by which the physical body is sustained and the species propagated and improved. The entire range of physical science leaves no other impression upon the mind than that Nature exists for the sole purpose of physically improving species.

This is the entire argument, and intent of physical materialism.

Natural Science does something more than to enumerate facts and analyze processes, whether those facts and processes be physical or spiritual. It is not content to investigate material phenomena alone. It is not satisfied simply to discover the physical and spiritual processes involved in the building of the body and the Individualizing of Intelligence. It seeks to know the why as well as the how. It aims to know why man exists in two worlds as well as how he exists. Natural Science, like physical science, is concerned with the study of natural phenomena. Unlike physical science, however, it is even more deeply engrossed with the study of the ethical phenomena attaching to Intelligent Life.

Physical science has one motive. Natural Science has two. Where physical science ceases its inquiries Natural Science goes forward. Where physical science presents only the past physical history of man upon this planet, Natural Science forecasts his spiritual, intellectual and moral possibilities in two correlated worlds of life.

Darwinism declares that the seemingly purposeful in Nature is merely a series of adaptations forced upon species in the struggle for nutrition in the midst of a hostile environment.

It perceives nothing in evolution which indicates anything that could be properly called an Intelligent purpose. It foreshadows a result, but only a result affecting physical life.

"Natural Selection," as laid down by Darwin, foreshadows only a "physically improved species" brought about through the "survival of the fittest" in that universal battle of the physically strong against the physically weak. This "physically improved species" is held to be the "fittest" under Nature's fundamental principle of hostility. A physically improved species is, therefore, accepted as the noblest result possible under Nature's working formula.

Darwinism finds in Nature no more subtle principle than physical appetite. It finds no higher struggle than a physical one. It conceives no higher standards than physical improvements. It forecasts no higher evolution than a physically strong and healthy race.

Darwinism considers the Individual solely as an agent for the perpetuation of species. He defines the Individual as a mere result of past condition incident to the struggle for nutrition. His destiny is completed in what he may contribute to the physical improvement of species.

This, then, is the value of man and his only value in Darwinian doctrine.

The value of Individual life under this theory is summed up in the general assumption that the sole intent of Nature is the improvement and preservation of species. Upon this fallacious premise Darwinism argues, first, that philanthropy which cares for the weak and unfit children of men, is a violation of natural law. Next, that the highest duty of the Individual man is "the rearing of the greatest number of improved progeny."

Thus, in a physically improved species we find the ultimate object of Nature. In the rearing of the largest number of improved progeny, we discover Individual destiny—according to Darwin.

Darwinian doctrine declares:

Life is a struggle for nutrition and physical benefit.

The business of life is the struggle for nutrition and a struggle for reproduction.

The purpose of evolution is the physical improvement and preservation of species.

The Individual exists for species.

There is nothing to live for except physical posterity.

Intelligence is an emanation of food combinations.

Love is essentially lust.

Philanthropy is unnatural and therefore is a disease.

The expectation of life after death is a superstition.

Individual ambitions, hopes and aspirations which transcend the requirements of nutrition and reproduction, are delusions and dreams based in superstitions or indigestion.

The limitations of physical science are responsible for the theory that evolution is based in digestion and conducted by competition. Those limitations are responsible for the idea that Intelligence is merely an emanation of physical food, that Love is an efflorescence of lust and that Morality and Philanthropy are abnormal.

Inevitably this out-of-focus view levels man to the needs and requirements of his physical body. Inevitably such deductions end in gross materialism. Scientific skepticism does not contain the merest shadow of a purpose in Nature that appeals to either an intelligent or a moral being.

The protest against Darwinism has never been on account of the facts set forth. It was the appalling theories which accompanied those facts that shocked the Intelligence of the world. Even average Intelligence has not found it so difficult to accept the physical body. It is the *Intelligent Soul* which refuses to accept the explanation which Darwin makes in connection with the physical facts. The man of keen intuitions does not reject Darwinism because it allies man, structurally, to the ape. He rejects it because it reduces man to the kingdom of the ape, makes him the plaything of blind physical forces and limits his destiny to improvement of species. He rejects it because it levels Life, Intelligence and Love to the gross needs of the body, and passes the death sentence upon the Soul.

"The Descent of Man"* postulates a physically improved species as the best result obtainable under evolutionary law. "The Ascent of Man"† declares that the great purpose involved in evolution is the creation of a family.

Drummond who seeks to both support and criticise Darwinism has a difficult task. He is right when he declares that Love, and not warfare, is the greatest thing in the world. He is wrong, however, in the pathway he selects for Love. He is wrong when he introduces Love into the world "at the point of the sword." He is mistaken when he formulates a principle of sacrifice as the true principle of Love. He is wrong when he declares that the creation of a family is the purpose of evolution.

The moralist, along with Darwin, accepts Nature as a series of compulsions. He agrees with his adversary, that physical competitions accomplish all physical and intellectual results. He insists, however, that the enforced

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*Darwin.
†Drummond.

physical sacrifices of woman accomplish the moral results. He finds, as it were, a double purpose in Nature: the manufacture of mothers and the creation of an improved family.

The place assigned to woman in Nature is frequently explained by the moralist through analogies. One of these interesting analogies is presented when seeking to show the moral intent of Nature, even in the lower kingdoms.

"For reproduction alone is a flower created; when that process is over it returns to the dust." This is what the moralist says when considering the endless sacrifices of maternity and the universal office of the female in Nature. A natural corollary to this would read: For reproduction alone is a woman created. When that office is discharged her usefulness to society is ended. The moralist does, in reality, say the same in effect when he declares that a woman fulfills her destiny "in paying the eternal debt of motherhood."

Again the moralist discusses the natural office of the female, by analogy, when he says*: "No one . . . reverences a flower like a biologist. He sees in its bloom the blush of the young mother; in its fading the eternal sacrifice of maternity. A yellow primrose is not to him a yellow primrose. It is an exquisite and complex structure added on to the primrose plant for the purpose of producing other primrose plants."

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*"The Ascent of Man."

Logically applying this analogy to human life, it would read: No one reverences a woman like a sociologist. He sees in her bloom but the blush of the young mother, in her fading the sign of past usefulness. A woman, to him, is not a woman, but a group of complex female organs added on to the woman for the purpose of producing other human beings. This means about what it would, to say: No one reverences man like the anatomist before the dissecting table. To him man is not a man, but a highly specialized complex organism of bone, tissue, muscle and nerve, which was previously occupied by an Intelligence for the purpose of feeding and breeding and operating that mass of bone, tissue, muscle and nerve.

This moral philosophy, if reduced to its basic propositions, would read something as follows:

Life is a struggle for physical and moral benefit.

The struggle for physical benefit is egoistic and selfish; the struggle for moral benefit is altruistic and sacrificial.

The business of evolution is the manufacture of mothers.

The object of Nature is an improved family.

Life is controlled by its functions, and the destiny of the Individual is fulfilled in following lines laid out by nutrition and reproduction.

The female is created for reproduction.

Love is forced upon the world through the physical disabilities of the female.

Sex is the physical device for reproduction.

The difference between Darwinism and Drummondism, thus appears to be a difference only in degree. The one subordinates both man and woman to the struggle for nutrition, while the other subordinates man to nutrition and woman to reproduction. The moralist plainly says: "Man's life, on the whole, is determined chiefly by the function of nutrition; woman's by the function of reproduction. Man satisfies the one by going out into the world, and in the rivalries of war and the ardors of the chase, in conflict with Nature, and amid the stress of industrial pursuits, fulfilling the law of Self-Preservation; woman completes her destiny by occupying herself with the industries and sanctities of home and paying the eternal debt of Motherhood."*

Here we have graphically presented two great struggles said to be taking place in Nature: "The Struggle for Life" and "The Struggle for the Life of Others." The first is a purely egoistic struggle for physical benefit. The other is an enforced physical sacrifice for posterity, which process the moralist defines as altruistic.

These are held to be the two great struggles of all living Nature, the two main activities of Intelligent Life, the two great motives of action, the two sources of inspiration to human endeavor. Here, in brief, are shown the two factors of evolution, the physical causes of all we know as Life, of all we admire as Intelligence and of all we reverence as Love.

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*"The Ascent of Man."

The first theory conceives Nature as working out its physical and material benefits under a law of self-defense. The second theory conceives Nature as working out its moral purposes and benefits under a law of self-suppression and self-sacrifice. Neither of these theories finds a purpose in Nature which justifies these physical competitions for life, nor these physical sacrifices for the life of others.

Both of these doctrines agree that Nature is a monster. The one theory sees Nature improving species at the expense of the Individual Man and Woman. The other holds that Nature is improving the family at the expense of the Individual Woman.

Neither materialistic science nor materialistic theology perceives a principle in Nature that impels but does not compel. In neither struggle depicted is there a hint of that higher struggle which sustains Intelligence during its struggle for nutrition and its struggle for reproduction. Nowhere in these doctrines is there any recognition of that Universal motive which inspires every created thing to action, from atom to man. Nowhere is there any recognition that Individual Intelligence embraces a principle of life, of progress and of Love, which is neither competition nor sacrifice. Nowhere is there recognition of the principle of co-operation and fulfillment, which is the principle of Individual Content.

The failure to recognize the Universal Principle of Polarity in Man is especially surprising, since the moralist so clearly observes it in the under-world of unconscious substance. Not until he closes his work does he really discover the principle upon which his argument should have been based. Here he catches a glimpse of that Universal law which governs evolution from its faint foreshadowings, in the equilibrium of two unconscious atoms, to the Self-Conscious Happiness of two Intelligent Souls.

He recognizes a "psychical affinity" between mineral atoms, but he finds only "physical passion" as the bond uniting man and woman.

Here, in brief, are set forth two popular theories which rest wholly upon the physical functions of Nature. The first theorist, absorbed in the struggle for nutrition, declares that a physically fittest species is the highest result attainable through evolution. The other theorist, concentrating upon reproduction, declares that a morally improved family is the object sought in evolution.

It will be observed that both theories ignore Nature in one important particular. Neither considers that which forms the very basis of the physically improved species and the morally improved family:

The Individual, through whom Nature must improve species and perfect the family.

No satisfactory theory of the evolution of man can obtain so long as the genesis of life upon this planet is shrouded in darkness.

The real factors and causes of evolution are bound up in this question of life itself.

The vital problem in science is the appearance of organic life upon this globe of inorganic matter.

Physical science confesses itself baffled at every point when it would explain how life evolves from non-life, how sensation evolves from non-sensation, or why Intelligence inheres in living things. It fails to explain these phenomena just as it fails to explain how Intelligence evolves or how unmoral perceptions rise into moral conceptions.

The Darwinian theory of evolution depends upon the original hungry life cell.

This theory, it will be observed, does not account for the hunger of that cell any more than it does for life itself. There is one fact which physical science consistently ignores, namely, that the life cell seeks nutrition because of an innate and pre-existing demand of some character.

Darwinism declares that everything came to be as it is because it was reinforced from without and because hunger and hostile environment forced it to do thus or so. It therefore accepts both hunger and life as ultimate mysteries. It thereafter concerns itself entirely with the physical phenomena manifested by this unexplained hungry cell after it is generated by undiscovered forces.

Thus, physical science rests upon assumptions which preclude further investigation as to the genesis of physical life. Failing to account for it by the means known to physical science, it therefore holds that it cannot be accounted for in science. It contents itself with assuming that life somehow generates through mechanical and non-intelligent physical forces. It does not explain either the principle or the elements underlying this mechanical and non-intelligent physical movement.

With this for a major premise physical science thereafter is bound to assume that all further evolution or organization or variation of life cells rests upon mechanical principles and non-intelligent physical forces.

Physical science is thus bound to assume that man is the direct result of a blind digestive apparatus.

The physical materialist simply assumes that the physical functions constitute the sole factors in evolution. He does not concern himself with the principle which set the hungry life cell in operation. He fails to demonstrate and explain the generation of life, the pre-existence of hunger and the original capacity for reproduction.

These assumptions, as will be seen, also ignore that principle in Nature which endows original protoplasm with the masculine and the feminine characteristics, qualities and capacities.

No school of science will satisfy human Intelligence which attempts to explain evolution without reference to the principles which generate a living entity and endow it with hunger, sex and an impulse to persist as an Individual.

For years the world of science lived in expectancy of generating life by experiment. Two groups of scientists warmly debated the issue. One group, the experimenters, held to a theory of spontaneous generation of life from non-living substance. The other group maintained that life generates only from antecedent life.

The experiment consisted in sealing boiled water in air-tight jars.

When generation did not occur it had to be conceded that life does not generate in boiled water sealed in air-tight jars. The experimenters were right when they afterward agreed that life does not generate in a vacuum. Their opponents were also right when they declared that life generates only from antecedent life.

Upon the strength of these experiments physical science formulates what it terms the "Law of Biogenesis." While this theory fails to explain both the principle and process involved in the generation of life, yet it does undertake to explain how life can *not* generate. It claims that there can be no passage from mineral to plant life nor from plant to animal life. It declares that the doors of each kingdom are hermetically sealed upon the mineral side.

In its last analysis physical science fails to suggest the causes which produce the original cell. It therefore relegates the origin of physical life to the region of the "Unknowable."

Physical science agrees that the vibration of matter means the movement of matter. It agrees that this vibration or motion of matter, as a whole, is maintained by the action and reaction of individual particles moving upon each other. Physical science also agrees that by and through this ceaseless activity of matter force is generated.

Thus far physical science coincides with Natural Science.

Natural Science goes far enough to demonstrate that it is the ceaseless activity of individual particles moving upon each other which refines matter itself and increases its vibratory action.

Physical science is concerned at present with the vibrations of physical matter only. Natural Science is concerned with the vibratory activities of spiritual material as well as physical material. It studies physical matter by physical means and spiritual matter by spiritual means.

Natural Science is therefore in position to discuss the law of motion and number from two points of view instead of one. It is prepared to estimate and compare the difference in the refinement of matter and the vibratory activities of two worlds of matter.

Natural Science discovers something more than physical matter in motion. It finds that a physical entity is something vastly more than mere physical matter keyed to a certain rate of vibratory action. It finds that all matter is alive, or rather that matter is animated by something which we name either magnetism, vitality or life. It finds that a steel magnet exhibits a certain character of vitality, a tree possesses yet another, the animal still another, while it finds that Man exhibits higher and more subtle energies than anything below him.

The deductions of Natural Science represent its researches crystallized to certain definite propositions concerning the Law of Motion and Number. This law refers, first, to matter in motion; second, to the degree of refinement of the atom in the compound.

The principle of Polarity, stated and elucidated in this work, is that principle in Nature by which matter is refined and increased in vibratory action through and by the efforts of individual entities seeking vibratory correspondence in other like individual entities of opposite polarity.

CHAPTER IV

THE FOUR KINGDOMS

The four Universal Life Elements successively give rise to the four great physical kingdoms, Mineral, Vegetable, Animal and Human.

Each one of the Life Elements gives rise to a distinctive form of physical activity or life. Each element governs a kingdom which is entirely distinct in physical appearance, in characteristics, capacities and activities.

The union of physical matter and the Life Elements is brought about through and by the operation of that principle which inheres in the Universal Life Elements themselves.

Each Life Element displays dual and yet differing powers of positive and receptive energy.

In the union of physical matter with one or more of these Life Elements arise the phenomena of magnetism, vitality and life.

The Universal Life Elements are four in number:

The Electro-Magnetic Life Element.

The Vito-Chemical Life Element.

The Spiritual Life Element.

The Soul Life Element.

One or more of these vital elements magnetizes, vivifies, vitalizes or animates all physical matter, including the mineral atom, the plant, the animal and the man.

What we know as magnetism in metals, vitality in vegetation, and life in the animal and man are certain temporary relations established between physical material and the finer and more subtle Life Elements.

The range of phenomena included in the operation of these elements extends downward to the unconscious mineral atom and upward to the Self-Conscious Soul.

The Electro-Magnetic Life Element, the least potent of all the vital elements, animates mineral substance and displays the powers of union, cohesion and aggregation.

The Vito-Chemical Life Element, the next higher and more potent of the Universal Life Elements, vivifies vegetable substance and governs a higher form of life and activity. This element displays something more than the powers of union, cohesion and aggregation. It does something more than unite already existing particles. It possesses in addition the powers of growth and organization. It generates new forms by attracting the necessary material from the universal elements.

The Spiritual Life Element, a still higher and more potent element, generates a still higher form of life. Animal life is a distinct advance upon vegetable life. Animal organisms possess a vitality, capacity and power wholly unlike and superior to the plant. The animal cell exhibits the same unconscious union, cohesion and aggregation of the mineral atoms. They also possess the power of growth and organization as do the plants. The animal, as a whole, possesses capacities which far transcend those of the mineral or vegetable kingdom. These capacities are defined as an Individual Consciousness, Sensation and Instinct, and the power of Volition.

The Soul Life Element, the highest and most subtle known to science, inspires the kingdom of man. In this fourth and highest kingdom are found every capacity, characteristic and possibility of all of the lower kingdoms. Added to these is a certain character of life, of energy and of capacity never yet discovered in the lower kingdoms. In this kingdom and in this alone are found Self-Consciousness, a Rational Intelligence, Morality, Altruism, and a free and Independent Will and Desire.

Each one of the Life Elements dominates a particular kingdom and gives rise to a distinctive class of phenomena.

These elements are unlike in essense, differing in character and capacity. They are of different degrees of refinement and therefore move at different rates of vibratory action.

The two lower Life Elements, the Electro-Magnetic and the Vito-Chemical, have a physical as well as an ethereal side.

These are the only two of the vital Elements which move at such a low rate of vibratory action as to come within the range of physical experiment.

Man, through his knowledge and control

of these two particular Elements, revolutionizes, from time to time, the established order of human society. Electrical, chemical and medical sciences rest upon the knowledge, control and a practical application of the Electro-Magnetic and Vito-Chemical forces in Nature.

The Soul Life Element is the highest and most subtle element which enters into the composition of man himself. Water cannot rise above its own source when left to itself. The Intelligent Soul has not risen to an intelligent perception of anything higher than his own highest element.

This is the element most difficult of analysis and demonstration. Study of this element and mastery of its principles, constitute the highest occupation of human Intelligence both physical and spiritual.

"The proper study of mankind is man."

This was not intended simply as the study of man anatomically or physiologically. He who really studies man, investigates and analyzes the capacities and powers of an Intelligent Soul. He does not merely dissect the physical body nor analyze its physical functions.

The several distinct kingdoms of Nature represent the union of physical matter with the several Life Elements in Nature. These several kingdoms are seen to rise successively as one after another the Life Elements are inducted into physical matter.

The vitalization of physical matter depends upon the energies which inhere in the Universal Elements themselves.

The withdrawal of the Life Element produces the same result in each kingdom of Nature, devitalization or death. The material particles of any physical organism, divested of the controlling Life Element, experience a form of disintegration which we name decay and death.

When the Electro-Magnetic Life Element is extracted from iron or steel we have devitalized mineral substance or dead ore. If a bottle of herb extract is left uncorked, the medicine loses its potency or its life. When a man dies physically it means that the more permanent man has withdrawn from the physical counterpart. It means that the spiritual organism, still animated by the Individual Intelligence, survives that event and goes on with existence under new material conditions.

Physical matter is negative to and subject to the action of the positive Life Elements. Physical life is nothing more than the manifestation of a certain relation between the animating Life Elements and coarser physical particles.

The supreme power of the Soul Life Element is held to be its power of persistence after physical death as an Individual and Self-Conscious Intelligence. The Soul Life Element in its positive and receptive energies corresponds with all of the lower Life Elements of Nature. Moved by the same principle, the Soul Life Element animates and inspires humanity. It moves in lines of positive and receptive Intelligence, the Intelligent Ego being essentially masculine or feminine.

Distinct cleavage exists in the Intelligence as well as in the physical and spiritual organisms of the human family.

Each higher kingdom includes all of the

energies and functions and powers of the lower Life Elements.

A plant includes the energies and powers of Electro-Magnetic as well as those of Vito-Chemical Life. The animal represents these same two elements though governed by the Spiritual Life Element. Man combines the energies, functions, and capacities of all the Elements, though he is governed by the highest, the Self Conscious Soul.

The Universal Life Elements appear to have special offices in the economy of Nature. To the Electro-Magnetic is assigned the refinement of mineral substance and the solidifying of the planet. To Vito-Chemical Life is given the task of preparing the planet for physical life. The particular office of the Spiritual Life Element appears to be the completion of the physical body.

To an Intelligent Soul is specially assigned the acquisition of knowledge, the acquirement of power, the exercise of Love and the attainment of Happiness.

From lowest to highest each element has performed its task through the sex principle of positive and receptive energy. Only by comparison is human Intelligence able to comprehend this stupendous drama which is being enacted by Nature. Only by comparing a positive and a negative mineral atom with a man and a woman can the mind grasp the meaning of the word evolution.

The evolution of each physical kingdom is the result of the Individual activities of entities which go to make up that kingdom. This Individual activity of the entity occasions all magnetic change and chemical combination. It occasions all growth, vegetable and animal. It governs the increase of Intelligence and the development of Reason, Morality and Love.

Physical change and transmutation of matter are occasioned by the Universal Life Elements rather than the physical part of the Individual Entity. All the intelligent operations of the physical human Individual are occasioned by demands which inhere in a Soul. The struggle for nutrition, the struggle for reproduction, and all other struggles *appearing* to be physical, are prompted by demands which exist in a Soul.

One who studies the Universal Life Elements back of all physical matter discovers that all the operations of individuals in the lower kingdom are intelligent. All voluntary activities of animals are governed by conscious Intelligence resident in the Spiritual Life Element.

The voluntary acts of men are directly referable to the Self-Conscious Intelligence or Soul.

This Intelligent Ego operates both bodies in this physical life and departs with the spiritual body at physical death.

Natural Science discovers vastly more than the fact that there are principles, properties and Elements Universal in Nature. It goes further than mere analysis of co-operations as between these principles, properties and elements. It goes further than mere demonstration of material processes of evolution, whether those processes be physical or spiritual. It declares that this world of ours is something more than a world of physical matter.

Linnæus concisely expressed these evolutionary steps in Nature when he said:

"Stones grow, plants grow and live, animals grow, live and feel."

Had he gone one step further and added, "Men grow, live, feel and think," he would have expressed the philosophy of Individual **Life.**

Everything that is, atom, cell, organism, animal and human, is in a present state of refining, change and improvement. The physical matter of one kingdom is being perpetually refined for the uses of another. The life of one kingdom is continually preparing the way for the higher life of another kingdom. The Intelligence of one kingdom is continually aspiring to Intelligence of a higher order.

Considering the marvelous results achieved by physical science through its knowledge of the least potent of the vital Elements, it is not difficult to conceive of the still more wonderful results which would naturally flow from a knowledge and control of all the Life Elements.

Study of the Life Elements in operation is the study of the Universal principle of Polarity or Affinity. Through analysis of these elements is demonstrated the fact that the *principle of polar attraction inheres in the vital elements themselves, and not in the solid particles of physical matter.*

Human affairs bear the impress of the Soul Life Element and must be measured and regulated and judged from the human kingdom. A man is more than an atom or a plant or an animal. He is all these and more. He combines the Elements and energies of all lower entities, but in addition enjoys the potencies, powers and responsibilities of a distinctly higher Life Element.

CHAPTER V

POLARITY

Nature's formula for evolution, if reduced to one fundamental proposition, would be:

THERE IS A PRINCIPLE IN NATURE WHICH IMPELS EVERY ENTITY TO SEEK VIBRATORY CORRESPONDENCE WITH ANOTHER LIKE ENTITY OF OPPOSITE POLARITY.

According to all science there is a planetary period antedating all forms of vegetable, animal and human life. During this period, according to Natural Science, the lowest of all the vital elements directly governed physical substance. During this period the cold Electro-Magnetic forces operated directly through and upon all physical matter. These forces operated as positive and receptive energy. In consequence, all cosmic physical substance is either positively or receptively charged with Electro-Magnetism.

As a consequence two important conditions obtain:

All physical matter is Electro-Magnetic, or mineral matter.

A distinct cleavage exists throughout this mineral kingdom, the one part being positively and the other receptively charged with the governing element of Electro-Magnetism.

The one part, the positive, is in a highly active state. The other part, though equally potent, is simply receptive to the demands of the positive side. Between the two parts there exists a Universal Attraction or Affinity.

This attraction or affinity as between the two parts is maintained through and by individual attractions of the atoms which compose those parts.

The Affinity between Individual mineral atoms is governed by:

THAT PRINCIPLE IN NATURE WHICH IMPELS EVERY ENTITY TO SEEK VIBRATORY CORRESPONDENCE WITH ANOTHER LIKE ENTITY OF OPPOSITE POLARITY.

The result of this attraction between Individuals is union. When such union establishes a perfect vibratory correspondence an equilibrium of forces obtains. When such union fails to establish vibratory correspondence repulsion occurs and the divorced atoms seek union elsewhere in pursuance of the law of chemical affinity.

The result of these Individual efforts for an Individual equilibrium is a ceaseless combining and recombining of mineral substances. By and through these Individual efforts for Individual adjustment new unions of mineral substances are being continually formed. Gradually these Individuals establish temporary unions, after which the same law operates to attract and unite whole groups of Individuals. These combinations we term "chemical compounds."

These compounds are the offspring of the Electro-Magnetic energies in Nature.

Thus was our whole earth gradually solidified from its incandescent and gaseous stages.

Moved by this Universal Principle of Affinity, the entire gaseous and liquid mass finally settled into a solid globe in the order of its Individual Affinities. The law of Affinity was not suspended with the crystallization of the mineral gases. It continued to operate through the solid as well as the gaseous and liquid substances. The result of this ceaseless activity of mineral substances is:

Reduction in the size of the Individual atom.

Increased vibratory action of that atom in the compound. In consequence,

Mineral substance is universally (though not simultaneously) refined as a whole and keyed to higher vibrations in Nature. There comes a time when a portion of this mineral substance is raised to certain ratios of correspondence with the vibratory action of a second and higher Life Element in Nature.

The next higher Life Element, the Vito-Chemical, lies universally with the lower Life Element of Electro-Magnetism (as far as science knows).

When the mineral atom has been thus raised to the harmonic relation necessary, it becomes susceptible to the essence and activity of the Vito-Chemical Life Element. Impregnation occurs. The higher Life Element is inducted into mineral substance and the mineral atom becomes a vegetable particle, endowed with Vito-Chemical or vegetable life.

By this process and under this principle is all life generated upon this planet.

The phenomena of the vegetable kingdom are analogous to those of the mineral. Moved by the same principle of Polarity or Affinity, the Vito-Chemical Life Element operates through and upon vegetable substance as positive and receptive energy. In consequence all vegetable substance is either positively or receptively conditioned. A distinct cleavage obtains throughout the vegetable kingdom. One part represents the highly active or positive energies of the Vito-Chemical Life Element; the other, though equally potent, represents the receptive or absorbing energies of the same Element.

Between these two parts, oppositely charged or polarized, there exists a universal and voluntary attraction or affinity. This attraction or affinity of the whole is maintained through and by the Individual Affinities of entities composing the whole.

The affinity between Individual vegetable particles is governed by:

THAT PRINCIPLE IN NATURE WHICH IMPELS EVERY ENTITY TO SEEK VIBRATORY

CORRESPONDENCE WITH ANOTHER LIKE ENTITY OF OPPOSITE POLARITY.

The result of this Attraction or Affinity between individual particles is union. In the temporary correspondences between Individual particles, the powers of generation obtain and reproduction of vegetable cells occurs.

These reproductions represent the positive or male energies of Vito-Chemical Life acting upon the receptive, absorbing, feminine energies of the same element.

The progeny of these combined powers is but an incidental result of the effort made by two vegetable particles for vibratory correspondence.

The same natural law of Affinity operates to draw Individual pairs into definite groups and forms. As a result we have a whole kingdom representing the processes of the Vito-Chemical Life Element, from the simplest lichen to plant, bush, vine and tree.

The effect of this ceaseless activity in vegetable substance is to refine it as to particle and to increase the vibratory action of that particle. As a result,

Vegetable substance is universally (though *not simultaneously) refined as a whole and keyed to higher vibrations in Nature. There comes a period when a proportion of these vegetable particles is raised to certain ratios of correspondence with the vibratory action of a third and yet higher Life Element in Nature.*

This third and higher Element is known to science as the Spiritual Life Element. It is supposed to pervade all space, as do the lower Elements of Electro-Magnetic and Vito-Chemical Life. When the vegetable cell reaches a given ratio of vibratory correspondence with this higher Element it becomes susceptible to the essence and activity of that Element.

As a result the Spiritual Life Element is inducted into the vegetable cell and converts it into the nucleated animal life cell.

Moved by the same principle of Polarity or Affinity, the Spiritual Life Element operates through and upon animal life cells as positive and receptive energy. This principle operates to produce results clearly analogous to those in the lower kingdoms. In consequence all animal nature is positively or receptively polarized. A distinct cleavage obtains in the animal world, one part being positive or male, the other receptive or female. The one part represents the highly active and aggressive nature of the Spiritual Life Element, the other represents the receptive or absorbing nature of the same element.

Between the two sexes exists a universal and voluntary Attraction or Affinity. This attraction or affinity between the two sexes, as a whole, is maintained through and by the individual affinities of the male and female animals.

This affinity between male and female animals is governed by:

THAT PRINCIPLE IN NATURE WHICH IMPELS EVERY ENTITY TO SEEK VIBRATORY CORRESPONDENCE WITH ANOTHER LIKE ENTITY OF OPPOSITE POLARITY.

When the attraction between individual animals establishes vibratory correspondence it becomes a union. Where it fails of Nature's purpose, repulsion occurs and the divorced animals seek harmonic relations elsewhere. Reproduction is one of the physical results of this effort for self-adjustment. The powers of generation are attained in that supreme effort of the individual pairs.

Reproduction is the incidental result of the Individual effort for self-adjustment between animals.

The principle of Affinity operating upon animal life produces:

The positive and receptive activity of protoplasm.

The organization of cells into complex organisms.

The union of individual animals.

The effect of this ceaseless activity in the animal kingdom produces results analogous to those of the lower kingdoms.

Animal substance is gradually (though not simultaneously) refined as a whole, and keyed to higher vibrations in Nature. This refining process in animal life goes on as to physical particle, cell, organism and Intelligence. Consequently and correspondingly the vibratory action of particle, cell and organism in animal life is increased.

There comes a period under evolutionary processes when animal substance is so refined and raised in vibratory condition that it *comes into a natural and harmonic relation with the fourth and highest Life Element in Nature.*

This is the Soul Life Element, Universal in Nature as are the lower elements of Electro-Magnetic, Vito-Chemical and Spiritual Life.

Natural Science holds that the induction of this Element confers upon man those distinctive qualities defined as human. Man enjoys Self Consciousness and Consciousness of other selves. This means an Independent Intelligence and a personal identity with the higher powers of Reason and Volition.

The polar affinities in human life include an attraction in all of the lower elements. The strongest attraction between man and woman is an attraction governed by the demands of the highest element, the Soul.

Attraction between Intelligent human beings is based upon:

THAT FUNDAMENTAL PRINCIPLE IN NATURE WHICH IMPELS EVERY ENTITY TO SEEK VIBRATORY CORRESPONDENCE WITH ANOTHER LIKE ENTITY OF OPPOSITE POLARITY.

The result of Attraction and Affinity between Intelligent human beings is union or marriage. Failure to attain the harmonic relation sought results in a natural repulsion, natural divorce and a natural desire to seek self-adjustment elsewhere. The physical union of two human beings is an expression of a Soul's desire for Individual Happiness.

In that physical union the powers of generation are attained and reproduction follows.

Reproduction in the human family is an incidental result of an effort made by Individual Intelligence seeking its own satisfactions.

The same principle of Affinity which crystallized the fiery cloud ball into our solid earth continues to operate even after it has perfected the four great physical kingdoms and established Man as master of them all. The evolution of the physical body ceases with man. Nature has completed the physical instrument of Intelligence as far as its mechanism is concerned.

Man is now provided with all necessary organs for the uses of physical, spiritual, intellectual and moral living.

The physical organism of man is susceptible to immeasurable refinement and corresponding increase in vibratory action, but not to any known change structurally.

With the evolutionary arrest of the physical body the process of Evolution continues in the Individual Intelligence.

The Soul Life Element, though manifesting through physical form, yet governs the distinct kingdom of intellectual life and therein carries on the higher evolution of man. The greatest kingdom in Nature, the realm of Rational Intelligence and of ethical development, is the kingdom of the Soul.

The Principle of Polarity or Affinity inheres in the Universal Life Elements. This means that what physical science calls the law of vibration is a Law operating through and upon physical material.

In the Life Elements we find the cause of that Universal cleavage in physical Nature known as *SEX,* the phenomenon of positive and receptive energy. Each and every one of the Life Elements is dual in its nature and manifests itself as either positive or receptive energy. As a result, the law of Polarity, or the law of Sex, governs everything known to man, from the chemical atom to an Intelligent Soul. Everything upon the physical plane belongs to either the positive or the receptive department of Nature. This applies to mineral, vegetable and animal substance. It applies also to organized entities, plant, animal and human.

Between the positive and the receptive energies of any one of the Life Elements there exists an inherent attraction and irresistible impulse for union.

As a result, all physical substances, Entities and Individuals representing those dual energies are impelled to union by the affinities resident in the Life Elements themselves. Each kingdom of Nature is divided into a positive department and a receptive department. Each Individual of that kingdom is arrayed on one side or the other, as a positive or receptive factor in evolution.

Between these two departments, between these oppositely polarized atoms, entities and Individuals, exists an affinity or impulse for union.

The science of chemistry is based upon the affinities which inhere in the Electro-Magnetic and the Vito-Chemical Life Elements. The philosophy of Individual Life is based upon the affinities which reside in the Soul Element.

The process by which physical matter is gradually refined and raised to certain ratios of correspondence with the Universal Life Elements constitutes the evolutionary process upon this planet.

The principle of Polarity which inheres in the four Life Elements appears to be the agent employed by the Great Intelligence to guide this process.

This principle evolves the four great kingdoms in Nature, successively governed by the four Life Elements.

Natural Science discovers something more in Nature than a Universal Principle of Polarity or Affinity. It discovers something more than physical matter in motion. It finds that a physical Entity is something vastly more than mere physical matter keyed to a certain rate of vibratory action. It finds that all matter is animated by something which we name either magnetism, vitality or life. It finds that a steel magnet exhibits a certain character of vitality, a tree possesses yet another, the animal still another, while it finds that man exhibits higher and more subtle energies than anything below him.

It must be understood that these propositions are not intended to explain the Principle of Polarity itself.

They indicate only the fact that science discovers such a principle.

They are not intended to explain why this principle governs evolution.

They are merely intended to state the fact that under this principle matter is refined and increased in vibratory action, that life is generated, Intelligence Individualized, Love developed and Happiness attained.

Nature's formula is not presented as a reason for Nature itself.

It is, instead, presented as an explanation of the method employed by Nature to generate life and to improve her living products.

In short, it is intended to show how a Universal Life Element is inducted into physical matter, which explanation covers the question as to the genesis of physical life.

It requires the greatest effort of Intelligence to perceive that all of this marvelous movement, change and progress depend upon that one principle which impels everything that is, to seek correspondence in that which is of opposite polarity. It is, however, these ceaseless efforts of Individuals, seeking Individual adjustment, which occasion all this mighty movement, variation and improvement.

The Universal Principle of Polarity or Affinity, recognized by physical science as the law of vibration, is, in reality, the fundamental principle of evolution and the generator of all physical life.

Natural Science, more conservative, would say—evolution begins——? and ends——?

It is thus admitted that Natural Science has neither comprehended nor demonstrated the beginning nor the ending of the infinite scheme of evolution. Evolution is regarded as an infinite process. Man is considered as a factor in that process. To know the beginning and the ending of this stupendous drama would be to know God.

What Natural Science does claim to know

concerning the genesis of physical life and the evolution of man are:

The genesis of the animal life cell is the point of contact between a particle of vegetable substance and the universal Spiritual Life Element.

That point of contact is the stage of evolution at which the vibratory action of the vegetable particle rises to a necessary ratio of correspondence with the Spiritual Life Element.

The genesis of all physical life is governed by the principle of Polarity or Affinity.

Polarity, or positive and receptive energy, are powers which inhere in the Life Elements.

The operation of these highly active but opposite energies occasions the phenomena of chemical affinity and of sex in plant, animal and human life.

The office of sex in Nature is to promote and achieve equalization of those positive and receptive energies.

Nature seeks equalization of the whole by and through individual efforts for self-equalization of the Individual.

The ceaseless attractions, unions, combinations and activities of positive and receptive physical entities entail the refinement of matter, the increase of vibratory action and the genesis of physical life.

CHAPTER VI

EVOLUTION OF INTELLIGENCE

Natural science holds that no adequate theory of Evolution can ignore Intelligence, either in its general or its individual aspect.

This position directly contravenes physical science. Not Darwin alone, but almost the entire line of authorities in that school, ignores these most patent of all facts in Nature, the manifestation of a general Intelligence in every operation of inorganic nature, and the phenomenon of an Individualized Intelligence rising out of those general processes of inorganic nature.

This complete overlooking of so self-evident a principle is the one error of modern science which, to the trained student of Nature, appears as "inexplicable." To account for the Universe as the outcome of blind mechanical energies, and to account for human Intelligence as a result of blind physical forces, do not necessarily indicate lack of Intelligence. They do, however, indicate Intelligence restricted and confined to very narrow limits.

Natural Science accepts Universal Intelligence as the primary cause of all that is, and not as a recent and incidental result of a digestive apparatus. Natural Science does not hold itself competent to account for Intelligence. It does claim that Natural Science is able to point out the general evidences of Intelligence. It is also able to trace the processes of Individualizing Intelligence by means of improved physical organisms.

It declares, upon carefully demonstrated facts of Nature, that evolution is progress by and through Intelligent Universal Principles.

The evolution of Intelligence is a more marvelous process than the evolution of the physical body.

In the eyes of the true scientist (one who knows the persistence of Intelligence after physical death) the physical body can never appear to be more than the instrument which persistent Intelligence slowly fashions and perfects for its uses on the physical plane.

Some one has said: "Intelligence sleeps in the stone, dreams in the animal, wakens in man." The case of Nature had been more fully stated had it been said: "Intelligence sleeps in the stone, dreams in the plant, wakens in the animal and acts in man."

Intelligence, however, whether manifested in the involuntary activities of material substance, or in the independent activities of Intelligent Entities, remains as the ultimate mystery in Nature. This is the principle which rationalism names "law." This is the principle which intuition calls "God."

This, indeed, is the "Great Unknown" to science.

The fundamental principle in Nature is an intelligent principle of fulfillment, a principle of equalization of forces through vibratory correspondences. The phenomenon of Polarity, or the co-operation of the positive and receptive energies in Nature, constitutes the expression of this Universal principle.

That principle which impels one physical particle to seek vibratory correspondence in another particle of opposite polarity, must be recognized in science as an Intelligent principle. The act of the atoms is an Intelligent act. In this case, the Intelligence is not an Individual Intelligence residing in the atom. It is, instead, that Universal Intelligence which physical science is content to name "Natural Law."

The phenomenon of love between two rational beings, man and woman, constitutes an expression of the Individual principle of Intelligence as well as the involuntary effects of the Universal principle.

That principle which impels one rational being to voluntarily seek correspondence in another such being of opposite polarity, must be recognized as an act of independent, Individual Intelligence. In this case the impelling principle resides in the Individual, not merely in the Universal principle which governs unconscious physical substance.

The dawn of organic sex marks that stage of evolution where Universal Intelligence enters upon the process of Individualizing Intelligence. Animal life, from its lowest to its highest expression, stands as indisputable proof of the purpose of Universal Intelligence for an Individual expression.

Human life illustrates the highest achievement of that purpose. The Universal Intelligent Principle of Polarity first raises the Individual product to the point of an Individual, self-operating Intelligence. After this, Individual Intelligence raises itself by Individual efforts which directly assist Nature in the general purpose it has in view for the Individual.

Universal Intelligence and Individual Intelligence are working out the Universal purpose of Nature and the particular purpose of the Individual. Any other interpretation of Nature, of life and of man, libels Nature and stultifies Intelligence.

Evolution means progress by Intelligent affinities, instead of progress by blind physical compulsions.

With the dawn of Individual Intelligence, there arises a distinctly new class and order of phenomena. When Nature succeeds in evolving a sufficiently delicate physical organism, the phenomenon of sensation is evoked. This is the first distinct evidence of an Individual Intelligence. The capacity for sensation is evidence of a certain character of Intelligence which does not reside in a stone or a plant.

This is a point of Intelligence, Individual to that particular living Entity, which experiences sensation.

The cruder the physical organism the poorer the instrument for the uses of Intelligence, the duller are the sensations and the fainter the perceptions. Evolution proceeds under Universal Intelligence until the generation of Individual Intelligence takes place. Until Individual sensation, perception and volition obtain, there is no apparent distinction between the operations of the Universal Principle of Polarity and the response of the Individual to that principle. All the operations of Individuals below the point of a self-operating Intelligence appear as purely automatic. They appear as activities controlled by Universal Intelligence. When Nature succeeds in evolving an organic Intelligence, of even the meanest capacities, Evolution proceeds by a distinctly double process:

Under the guidance of the Universal Principle of Polarity.

By the direct impulse of the Individual Intelligent Will and Desire of an organic Entity.

Until this stage is reached the phenomena of Nature appear simply as mathematical and involuntary results worked out under Universal Intelligent direction. After this the higher phenomena of life consist in ethical effects, to which Individual Intelligences voluntarily give rise. From this stage science must deal with processes and effects which are Individual, as well as those which are Universal.

From this period, we may very properly say, begins the Evolution of man, an Individualized Intelligence, inhabiting and operating two material bodies.

To know what moves an Individual is to know what moves humanity. To know what improves an Individual is to know what improves the race. To learn the secret impulse, motive and desire which inspire an Individual Man to action, is to discover Universal human activity.

Each kingdom of Nature is directly controlled by the highest Life Element which goes to energize and vitalize the products of that kingdom. Mankind, while combining the energies and potencies of all lower Life

Elements, is dominated by the highest which enters into human nature. Though moved by the impulses, and susceptible to the involuntary affinities of all lower Life Elements, Man is nevertheless directly controlled by Individual Intelligence.

It is to this Essential and Intelligent Soul, or Ego, that we must look for human action. In this alone can we hope to find a rational explanation of Man as he has been, is, and aspires to become.

This statement rests upon certain knowledge of Man's psychical activities in two correlated worlds of intelligent life. A long and careful study of the intelligent and moral activities of Man in two worlds demonstrates that he is moved to such activities by motives which are ethical and individual to himself. This is the fact, whether the Intelligent Ego be physically embodied or spiritually embodied.

This is the one and only reading of Nature which explains Man as he is, and gives dignity and value to Individual life.

Natural Science postulates, first, Evolution by general Intelligence; second, Individual

Intelligence working out definite purposes which are both general and Individual in character.

Natural Science accepts the Individual as the starting point. Indeed, for all natural, scientific and philosophical purposes, the Intelligent Individual is the center of the universe. From this center science and philosophy must radiate.

Natural Science declares that an Intelligent Individual is the first object in Nature, and has a life, a place, a purpose and a destiny distinctly his own. These are accounted as Individual to himself, as are his face and form, his habits and tastes, his physical and spiritual bodies, his intellectual ambitions and moral aspirations.

Nature demonstrates that an Individual man comes to be what he is by reason of the struggle in which his own Intelligence is forever engaged.

The discovery, analysis and demonstration of this greatest struggle in Nature, and the principle involved in that struggle, enable science to determine both the general purpose of Universal Intelligence and the particular purpose of Individual Intelligence.

There are apparent hostilities and conflicts between Nature and the Individual. These must be ascribed to the undeveloped perceptions and conceptions of Individual Intelligence. They must be set down merely as errors of individual judgment, concerning those things which the Individual seeks as a benefit or a pleasure to himself. The triumph of modern science is exposition of the fact that human Intelligence is slowly but surely utilizing hitherto "hostile forces" of Nature, and is converting them into material benefits to the Individual and the world.

In principle, in execution and in purpose, Nature is both hospitable and Intelligent. It moves toward its beneficent purposes in spite of the errors of Individual Intelligence.

A study of the Evolution of Intelligence means something more than observation of the phenomena of physical life.

Such study properly begins with a consideration of the Intelligent operations of unconscious substance, mineral, vegetable and animal. It next includes a knowledge of that

Individualized Intelligence which inspires and operates the physical organisms of both animals and men.

Inquiry as to the purposes of Evolution must include a recognition of Intelligence as well as of Matter.

It must include all of the operations of Nature as far as Intelligence itself can penetrate.

The attempt to solve the problem of Evolution through the physical functions of digestion and reproduction is like trying to understand the law of harmonics by studying the fiber, mechanism and office of a piano case.

For knowledge of this great struggle which directly bears upon Individual destiny, the student is recommended to the study of human life. By the study of life is not meant the study of physical functions, but of Intelligence which inspires man to daily action. Such study would include a knowledge of the physical functions, as well as the appetites and passions.

Review the history of civilization and the development of science, art, philosophy and philanthropy, and then decide whether such accomplishments are referable to the process of digestion or the activity of Individual Intelligence.

Study the ethical phenomena of Love, and determine whether it is compelled by a physical struggle, or impelled by an Individual, Intelligent Struggle. Study Individual character and its effects upon the world. Analyze Individual Desires, and determine the motives which inspire life to daily action.

Such study, observation and analysis will convince an Individual that there is something underlying human activity infinitely more subtle and more potent than the blind demands of the physical functions. He will convince himself that Individualized Intelligence is engaged in a struggle that is of infinitely greater importance to himself than his physical feeding or breeding.

In the Universal impulses, ambitions, aspirations, activities and relations of human Intelligence, the investigator will find ample evidences of the Evolution of Intelligence. As a particular point in evidence the reader is referred to the life and the works of Charles Darwin. They furnish an interesting commentary upon his own theories.

Here is a life spent, not in competitions for physical benefit, but in the accumulation of knowledge. Here is a life of not only laborious research, but research accompanied with a compilation of knowledge which, for accuracy and wealth of detail, astonished the world. According to Mr. Darwin's theory, his own life is contrary to Nature's purpose, the preservation of species by way of the most successful struggle for nutrition, and the "largest possible number of healthy progeny" on the part of the individual. The life and the works of Darwin prove exactly the reverse of what he lays down as the working formula of human life. The motive which impelled Darwin to his gigantic task may have been, at the beginning, merely a Desire for Knowledge. It certainly was not the "struggle for nutrition" nor "the struggle for progeny." However that may have been, the motive which prompted the publication of that knowledge was the desire to transmit it to his fellow-men. By that publication and transmission of knowledge he proved his desire to benefit humanity. He became a philanthropist. Thus, in the very face of his own theory of a selfish struggle for nutrition and of selfish competitions, he lived a life of unselfish devotion to purely intellectual pursuits, and illustrated the highest altruism in his efforts to serve truth for the good of mankind.

For such a man and for such a life Mr. Darwin finds no sanction in Nature. This illustrates the ease with which a learned man may theorize in defiance of his own life and motives, as well as in contradiction of the universal impulses and experiences of mankind. The case of Mr. Darwin is not unique in itself. The Individual struggles and achievements of Intelligent beings constitute the history of the evolution of man. The final triumph of Individual Intelligence over unknown and *apparently* hostile environment, is the commonest fact of human progress. This power of Individual Intelligence to modify, conquer and create environment testifies to the supremacy of Individual Intelligence in the evolution of man.

In a broader sense than scientific skepticism conceives, there is a struggle for Individual Life. In a far nobler sense than speculative theology dreams, there is a struggle for Love. From the lowest to the highest expression of Individual Intelligence there is a struggle for life, or for self-persistence as an Individual. From the lowest to the highest sentient and conscious Entity there is an Individual struggle for Individual satisfaction.

The struggle for Individual persistence of a Soul is something more than a struggle for physical life. The struggle for Individual Happiness is something more than a struggle to reproduce. Nutrition sustains life but it is not life. Reproduction conserves life but it does not create life. Above and beyond the involuntary operations of the physical functions are the voluntary Will and Desire of an Intelligent Entity. Especially is this true of human life. Above and beyond the functional struggles for nutrition and reproduction extends the Intelligent struggle of a Soul for its own Ethical Content, Satisfaction and Happiness.

Physical science postulates a struggle for existence in the midst of a hostile environment, as the basis of the evolution of man.

Nature demonstrates such basis to be a

struggle of Individual Intelligence in the midst of environment only *seemingly* hostile.

Physical science fixes upon the physical functions of nutrition and reproduction as the compulsory causes of all progress. Nature demonstrates that the Universal Principle of Polarity, or Affinity, is the impelling cause of all we perceive as physical Evolution and as material refinement.

Physical science declares that a physically improved species is the highest result obtainable under physical compulsions.

Nature demonstrates that Individual Completion is a scientific possibility under the Universal Law of Attraction.

Physical science interprets the primary purpose of the Individual as the "rearing of the largest number of healthy progeny."

Nature demonstrates that the primary purpose of the Individual Man and Woman is Self-Completion.

Physical science is the science of evolution through feeding and breeding. Nature demonstrates the Evolution of Intelligence through living and learning. The doctrines and dogmas of physical materialism restrict the purposes of human life to the needs and requirements of the physical body. The philosophy of Individual Life, based upon Natural Science, extends the purposes of life to the needs and requirements of an Intelligent Individual.

The school of physical science, familiar with physical facts alone, determines that the whole purpose of Intelligent human life is the preservation of species. This is a science of natural hostility, of selfish competition and of cruel sacrifice. This is the doctrine of the suppression of the Individual, the doctrine of doubt, despair and annihilation.

Natural Science, familiar with physical, spiritual and psychical facts of Nature, demonstrates that Nature is Intelligent in design, Universal in principle, harmonic in operation, hospitable in purpose, beneficent in results. It demonstrates that the Universal purpose of Intelligent human life is Individual Completion and Happiness.

This is the science of Individual development and of Individual Love. This is the philosophy of Faith, Hope and Happiness, and of the persistence and progress of the

Completed Individual in another and finer world than this.

Universal Intelligence is employed in working out the mathematical designs of Nature. Individual Intelligence is employed in working out its own ethical purposes, as well as in discharging its physical, spiritual and psychical functions.

The Evolution of man rests upon co-operations as between a Universal principle of Intelligence and a particular principle of Individual Intelligence. Though Universal Intelligence is working along lines which appear to be purely ethical, both, in fact, are working out the same result.

Nature, upon its inorganic side, is co-operating to individualize and improve Intelligence.

Individual Intelligences are co-operating to serve the very purpose which Universal Intelligence has in view, the individualizing, persistence and completion of an Intelligent Being.

CHAPTER VII

NATURE'S PURPOSE

Universal Intelligence governs the mathematical progress of matter and life. It seeks this end through and by vibratory correspondences between individual particles of material substance. This general purpose is maintained by the action of Individual particles seeking vibratory correspondence in other like particles of opposite polarity.

In Nature's lowest kingdom, that of unconscious, inorganic mineral substance, originates that tremendous Universal effort whose later developments enrich the kingdom of man. How well that effort is rewarded appears in the refinement of matter, the generation of physical life, and the Individualizing of Intelligence.

The coldly mathematical results which are involved in the refinement of matter and the increase of vibratory action, assisting Intelligence to an Individual expression, is Nature's Purpose.

The purely ethical effects which accrue to Individual Intelligence through those mathematical correspondences and refinements is the purpose for which an Individual struggles.

On the side of Nature is a Universal principle seeking to complete an Individual. On the side of an Individual are the Individual Affinity of male and female Intelligence, which impel them to complete themselves through an Individual Satisfaction or Content.

From the dawn of Individual Intelligence this great Purpose in Nature proceeds, on one side exhibiting the mathematical law of vibration, and on the other the ethical effects enjoyed by Individual Intelligences.

This mathematical principle and these ethical effects of Adjustment are illustrated when two birds mate for life. On the mathematical side we have simply a certain ratio of vibratory correspondence in the physical and spiritual organisms of the two birds. On the individual side there obtains that recognition of such Adjustment which is, in effect, content to the intelligence of the birds. Birds, so mated, do not separate. They have fulfilled the Universal principle of vibratory correspondence. They have attained those individual results which satisfy their intelligence. They have reached Adjustment in bird life.

Chemical particles obtain equilibrium, or vibratory correspondence, in their electromagnetic energies. That equilibrium, or correspondence, or chemical affinity, cannot be defined as ethical, since it includes neither individual sensation, perception nor enjoyment. Such unions and such effects are but the faint foreshadowings of those which obtain in the kingdom of Man under the same principle. The values and effects of chemical life and chemical activities are but the suggestion of those infinitely richer values and effects of human life and human Intelligence. While the principle of Affinity operates universally the same, the ethical effects of that principle, in value, variety and enjoyment are limited to the Soul Life Element alone.

Perfect Affinity in chemical substances merely amounts to a cohesion of individual particles. That perfect cohesion simply constitutes physical solidity and durability. It may also induce color or transparency and brilliancy, as in the diamond, simply physical effects, as far as observation goes. Neither here nor in vegetable affinities do we find effects which may be termed Ethical. With the induction of the Soul Life Element and the appearance of Self-Conscious Intelligence, the ethics of life begin. When Nature has guided the Individual to the point of a self-conscious participation in the scheme of Nature, ethical phenomena are evoked.

The animal is endowed with an Individual Intelligence and impulse to seek its Affinities. It has also the Intelligence and the Will to repulse that which is not harmonic with itself. As a result, the animal kingdom is conducted by Nature along the mathematical lines of vibratory correspondences, and by the Individual animal along the lines of an Individual Satisfaction.

Animal affinities and unions range, in their individual values and effects, from a temporary union and temporary satisfaction, to permanent union and permanent satisfaction, in the animal kingdom.

In its conjugal habits the jackal mates and separates with little Intelligence and with but a fleeting suggestion of satisfaction. On the other hand, the enduring conjugal relations of two lions represents a complete and enduring satisfaction on the part of the lions.

It is not until the Soul Life Element has been added to the powers of Individual Intelligence, that the physical body is completed. The Intelligence is now inspired by the Soul Life Element. The Soul Life Element makes new demands. New energies, new requirements, and new capacities have been added to lower energies, requirements and capacities. The operator of a physically perfected organism has a new and a higher line of achievement than the operator of the incomplete animal organism.

Man, by reason of this physically perfected body and the inspiration of the Soul Life Element, moves into greater activities and greater necessities. Animal activities and satisfactions do not meet the requirements of a Soul.

From this it must appear that human life is rich in ethical effects. That which so largely increases the ethical effects of man are the satisfactions which reside in the Soul. Man enjoys all the lower satisfactions of the animal. He is capable of a purely animal content. The demands and capacities of the Soul create activities and a class of necessities which represent the ethical satisfactions of human Intelligence. The content of the animal rests upon perfect correspondence in those Life Elements of which he is made up. With man, the struggle is to satisfy the Intelligence. The lower elements have no power permanently to satisfy the higher. The energies and offices of the lower do not satisfy human Intelligence. Those energies and offices influence but they do not govern the Evolution of man.

Feeding and breeding consume a large part of human life. They are nevertheless but incidents to intelligent development, just as the feeding of coal into a locomotive is but an incident to the purpose sought. Impulses born of the lower elements are continually mistaken for the necessities of the highest element. Sooner or later the Intelligence perceives its error and renews its search for permanent satisfaction.

The Ethics of Life are represented in the efforts of Intelligent Individuals to effect the Purpose through harmonic relations which satisfy the Intelligence. The word "ethical" applies only to those experiences which accrue to an Individual Soul during its Struggle for Self-Completion.

The Mathematics of Evolution are represented in Nature's Purpose to accomplish this result through vibratory correspondences in the physical and spiritual organisms of Intelligent beings.

The processes by which these Purposes are wrought out furnish Natural Science the key to this marvelous upward movement in Nature which we term Evolution.

Evolution represents a stupendous mathematical design. It discloses an Intelligent mode of operation. It foreshadows a sublime ethical Purpose.

Nature's plan involves a Purpose. The Universal activities look to something more than a physically improved or even a spiritually improved being. The Principle which operates to improve all of Nature's products has an ultimate Purpose in view. That Purpose is faintly foreshadowed in the mineral and in the plant. It is revealed in the animal. It must be consummated in man. Natural Science, therefore, holds:

That evolution is the expression of Intelligent Principles.

That evolutionary processes conserve an Intelligent Purpose.

That Nature seeks to fulfill that Purpose under one general principle which refines matter and increases its vibratory action.

That man is the highest expression of Nature's great plan, and is the nearest approach to Nature's ultimate Purpose.

Man is found to be the highest product of Nature on either plane of life and activity. It is found that it is he who accelerates or impedes his own progress under Nature's plan. It is Man alone who hastens or delays Individual fulfillment of Nature's ultimate Purpose.

CHAPTER VIII

MAN

NATURE FURNISHES NO HIGHER KNOWN TYPE IN PHYSICAL FORM THAN MAN.

In the Soul Life Element we find the causes of differentiation between man and animal. Here are the factors which confer Capacities for greater happiness and at the same time the capacity for greater suffering. Here are the higher powers which impose Individual Responsibility and invoke penalties when such responsibility is evaded.

All of the individual and voluntary activities of man are set in motion by the Intelligent Ego, the Soul. This is in conformity to the Universal Law which leaves the government of each kingdom to the energies of its highest element.

The Soul is the governing entity. While it is true that the involuntary affinities of lower nature have their influence, they do not control the life of man. The vegetable kingdom is controlled by the energies of the vito-chemical life element. Though the plant embraces electro-magnetic energies, they are not the energies which produce the phenomena of vegetable life. The same is true of animal life. The animal is governed by the spiritual life element. While the organs of digestion and the bone, blood and tissue of the physical body manifest the energies of electro-magnetic and vito-chemical life, these energies do not give rise to nor control animal life. The animal brain and the Individual animal Will and Desire are expressions of a higher life element. In the same way, the kingdom of man is controlled by the energies and potencies of the Soul Life Element.

Man is something vastly more than all of the elements, energies and affinities which go to make up mineral, vegetable and animal life. He is something more than an organism which manifests the activities of the electro-magnetic and the vito-chemical life elements. He is also something more than an animal intelligence, consciously seeking to gratify his appetites and passions. He is more than mere bone, blood and tissues. He is more than appetites and passions.

Man is a Soul, with powers, capacities and necessities beyond all of the Life Elements which lie below him. He is a rational entity who inhabits and operates a physical body. He is not the maker, but he is the governor of that body. He has the power to injure or improve that physical body. He has the power to leave it at any moment he desires.

These are the facts which show that the Individual, Intelligent activities of human life are governed by the Soul, the operating entity.

When an Intelligent Soul operates through the medium of the physical body, the physical brain, and the physical sensory organs, those resultant activities are classified as "physical"; also, all forms of voluntary physical exercise and muscular effort, including physical sport and physical labor.

When an Intelligent Soul operates directly upon the spiritual plane through the medium of the spiritual organism, the spiritual brain, and the spiritual sensory organs, those resultant activities are classified as "spiritual." These are the activities in which a Master engages when he voluntarily uses his spiritual sensory organs to study spiritual phenomena, or when he leaves the physical body to travel upon the spiritual planes.

When a Soul exercises its highest activities the resultant phenomena can only be classified as "psychical." They are so classified in that they transcend those activities which are unmistakably physical and those which are unmistakably spiritual in their nature. There are certain operations of Intelligence which appear to take no note of matter, either physical or spiritual; as, the exercise of pure reason and abstract thought. Neither is there anything in the consciousness of loving, nor in the conception of moral principles which we can associate with, or mistake for, either physical or spiritual activities. The activity of love and the development of morality clearly transcend the limitations of physical and spiritual activities as classified by Natural Science.

The operating Soul governs each and all of the activities themselves. To the Soul we must look for the factors and causes of the evolution of man.

By a normal and steady development upon the physical plane a Soul strengthens and improves its physical instrument, refining it in particle and increasing its vibratory action. By inertia or inactivity the physical organism is left unimproved and undeveloped. In this case man remains as close to the animal plane as is possible for a human being. If a Soul perverts the physical laws of being he not only fails to improve, but he falls to the level of the brute. If a Soul indulges in abnormal physical development, its intuitions are dulled, its moral perceptions are blunted. The average prize fighter develops an abnormally strong physical body with correspondingly strong appetites and passions. This he does at the expense of his mental, moral, spiritual and psychical natures.

What is true of physical development is analogously true of spiritual development. A man may subject his physical body to rigid asceticism. He may render his physical organism entirely passive. He may control his appetites and eliminate his passions. He may thus develop the spiritual organism. He may revel in the sights, sounds and beauties of the spiritual world. He may hold daily communication with spiritual people. That very process, abnormal in its severity, may weaken the physical body and destroy the physical brain.

What is true of the physical body and spiritual body is analogously true of the Soul itself. It is possible for a Soul, during earthly life, to concentrate its powers unduly upon the plane of pure Intelligence. In this case, we find an Individual who neglects the physical activities of life for the pleasure he finds in the activities of abstraction and speculation. Such a man becomes the speculative philosopher, or the average metaphysician. He is an Intelligence who expends his energies in dealing with ideas. To such a man the struggle for nutrition is of little moment. His appetites and passions have little influence over his life. Wealth and worldly position are disregarded. The practical duties of life are neglected. Even the æsthetic pleasures fail to touch him. Such a man is as narrow and unequal in his development as the prize fighter or the Yogi.

A Soul may concentrate all of its energies in any one of the several activities which represent the psychical plane. For it must be understood that a Soul has many distinct powers which are to be used for different purposes.

Soul powers embrace the phenomena of reason, memory, comparison, calculation, abstraction and introspection.

A Soul may cultivate or neglect its own powers just as it may cultivate or neglect its physical body or its spiritual body.

Everybody knows that a man may cultivate the muscles of one arm and neglect those of the other. He may train one hand to skillful labor, leaving the other unskilled. He may excel as a pedestrian and lack strength in both his arms. A man may cultivate one or more of the physical sensory organs, neglecting the others.

A musician may develop a fine sense of sound and yet be unable to distinguish the primary colors. He may cultivate the sense of taste and neglect that of hearing. The musician, the painter, the epicure, are examples of cultivation in the several senses of hearing, sight and taste.

In the same way an Intelligent Soul may develop or neglect its powers. A man may give himself to abstraction, meditation and introspection. At the same time he may wholly neglect the activities of love, friendship and altruism. He may acquire knowledge and ignore both morality and justice.

A Soul may expend its energies in love, friendship and altruism, wholly neglecting the exercise of reason and the acquirement of knowledge. A Soul may pervert its powers into evil, ambition, greed, jealousy, envy and hate. In this case we find that character of degeneracy which is far more deplorable than a diseased physical body or a degenerate physical brain.

Self-invited moral degeneracy, abnormal development, and perversions are of *the Soul,* and can be overcome *only by the Soul itself.*

The Individuality of a man is the manifestation of an Intelligent Soul. It is the impression which such an Intelligence makes upon another Intelligence.

The Personality of a man is the material manifestation of a Soul, as we contact it through its physical or spiritual instrument. It is the impression which the external appearance, habits and manners of one Individual make upon another Individual.

Individuality has to do with a Soul only.

Personality has to do with the material manifestations of that Individual Soul only.

An Intelligent Soul is equipped with the instruments necessary for communication with both the physical and the spiritual worlds of matter. If it does not always so communicate, science has at least demonstrated that it possesses the necessary instruments and may do so under proper conditions. The activities of a Soul, wherever they are normally manifested, whether in the world of physical matter or in that of spiritual matter, are intelligent in their operations.

With these facts clearly in mind, it will be understood that whenever reference is made to the physical nature of man, the term "phys-

ical" includes the physical body with all of its sensory organs, properties, activities and functions.

Whenever reference is made to the spiritual nature of man, the term "spiritual" includes the spiritual body, with all of its sensory organs, properties, activities and functions.

Whenever reference is made to the psychical nature of man, the term "psychical" includes the Ego, the Soul, or Essential Entity, with all its faculties, capacities and powers.

In the lower grades of human life the individual acts of men appear, and are, almost an unbroken series of blunders and perversions as to the general Laws of Nature. Nevertheless, man is pursuing the only path possible to an independent, rationalized Intelligence.

The primitive man resembles the child emerging from the unreasoning state of infancy. Indeed, child life as clearly represents the Evolution of Individual Intelligence as the prenatal development of the physical body of the child represents the processes of physical Evolution.

Human infancy is clearly analogous to the animal stage of Intelligence. It is characterized by the same passions and emotions, fear, anger, jealousy, etc., which move the animal. As with the animal, so the infant lacks the rational Powers and the moral Capacities which give dignity and value to adult human Intelligence.

With the dawning of its Reason the child clearly represents that evolutionary stage where the prepared animal organism inspired the Soul Life Element and became the rational, living Entity. During the childhood, whether of a man or a race, life is a succession of experiments, mistakes, penalties and apparent penalties. A race, just as a man, must learn the nature and effects of Law and the transgression of Law, by independent experiment.

A child generally learns the nature and effects of fire through wilful meddling with it. To the burned child, fire appears to be an evil. Man knows it is an essential to life and when rightly understood and controlled a beneficent provision in the natural order. It would be difficult to teach the child this truth.

Unable to exercise Reason, and smarting from the burn, he would naturally feel that fire is hostile to comfort and the pursuit of Happiness.

This is the seemingly hard path of human development. It is the only path for a child or a man or a race of men. Natural Science declares this path to be only seemingly hard. This is said with confidence, for the end and the fruit of all this experiment and suffering are compensation to a Soul, full and complete.

CHAPTER IX

MAN AND MAMMAL

Though physical science asserts it as a fact, it is not able to show that man, even physically, is an animal only removed from the ape in point of time and additional feeding and breeding. Physically, man is an animal. Structurally, he is related to the ape. However, he is not an ape either physically, structurally, mentally or morally.

Though the ape appears to be a rudimentary man, he is not a man. There are differences physiologically, as well as mentally and morally, between the highest ape and the lowest human thus far discovered.

It must be remembered that actual proof of Darwin's theory rests upon this still "missing link." Until this is found, the whole elaborate theory means nothing in science. Even in a physical sense Darwinism fails to bridge the gulf between animal and man.

Since the writings of Darwin physical science has discovered a most interesting and important fact which bears directly upon this point. It is now discovered that the brain measurements of men and monkeys disclose a radical difference in actual quantity. Between the highest type monkey and the lowest type man the balance of actual brain matter is largely on the side of man. The ratio of difference is about 60 to 100.

More than this, man, one of the weaker mammals, is born unclothed, and practically defenseless from the elements and the stronger animals. From birth to death man is the one being who must live, attain, enjoy or suffer in the exact ratio of his own independent and rational self-development.

The resemblances between the higher apes and low type men are distinct enough logically to show the physical relationship. If we were to compare an ape and a man, merely as physical organisms, the Darwinian theory would have much weight. The moment we compare an ape and a man as individual entities that moment the theory fails.

The distinction between man and animal

is the absolutely impassable gulf of rational and moral capacity.

Thus far physical science has discovered no natural link between an Intelligent Being endowed with the higher capacities of the Soul Element and one that is not. In the very lowest reaches of human society the child is born with capacities which no animal possesses, capacities for rational and moral development. In this particular the lowest human transcends the highest animal just as the nucleated life cell transcends vegetable substance in its energies and capacities.

The demarcation between the lowest human and the highest animal is even more distinct than that between the lichen and the rock, or between low animal forms and certain vegetable growths.

It is true that an undeveloped human resembles an animal. It is also true that he may live on indefinitely, looking mainly to appetites and passions for his satisfactions. The neglect of moral development reduces man below the animal, so far as external conduct and habit are concerned. The very fact that he does possess the power of individual reason, means that he has the capacity to disregard general principles, choose his own course, and thus apparently fall below the level of the brute.

Nevertheless, the low type human—unlike the ape—may at any stage of beastliness and degradation, rise from that condition to one of rational and moral life. By force of the inherent powers of the Soul he may at any time abandon animalism and assume the higher role of the human. Proofs of this are those facts which show the rapid development of low born children under civilized systems.

If man were an improved animal, two conditions would obtain:

The earth would teem with hybrids, physical, mental and moral. There would exist an infinite series of experiments between apes and men, entities which could be classified as neither animals nor men.

Low type men could no more be suddenly raised to rational and moral standards by highly developed systems, than could the ape.

Neither of these conditions obtains, but the reverse is the fact.

The link is still missing. Nature does not furnish hybrid types. There are animals resembling humans. There are humans resembling animals. Nobody has discovered a normal type that it can not easily assign to the animal or the human kingdom. The fact remains that monkeys and men, though unquestionably related, are yet distinct products of Nature. If the evolution from the ape to man were a mere matter of degree, the chasm which now exists between them would be filled with hybrid types, with crossings and recrossings of that which could be classified as neither ape nor man.

Physical science has no difficulty in distinguishing men from apes. One is distinctly human and the other is distinctly animal. No amount of culture will raise the chimpanzee to the rational and moral plane of man. Every normal human infant is susceptible to both rational and moral development.

By reason of the Soul element the energies and activities of man are fundamentally superior to the energies and activities of the animal. The Darwinian theory lacks the one important link which alone could verify its elaborate speculation. That link is still missing. Neither physical science nor any other science has discovered or will discover such link between man and ape. It does not exist in this world.

Does it not seem singular that a science which recognizes the fundamental differences between a rock, a tree and an animal, fails to recognize the same fundamental differences between a Plato, a Shakespeare, a Darwin and an Ape?

Man is a mammal and something more. He is a Soul, endowed with Self-Consciousness, the Consciousness of other selves, with Reason and Memory, Will and Desire.

CHAPTER X

MAN AND WOMAN

Up to this time physical science has not discovered the Individual Man and the Individual Woman in Nature. It deals with man only as he is related to species. It has not discovered nor analyzed nor explained those inseparable Intelligences, the Individual Man and Woman. We have in science "male" and "female" only.

A moral philosophy, based upon physical science, has gone one step farther. It discovers a "mother." It perceives a scientific and an ethical value in the reproductive capacity of the female. Neither physical materialism nor theological materialism has recognized Man and Woman as Individual Intelligences, having a scientific and ethical value as such in Nature.

Physical materialism is concerned with the preservation of species. .

Moral philosophy based upon physical science is concerned with the creation of a family.

Nature is concerned with the Completion of an Individual.

Darwin discovered the "male" and "female" in Nature.

Drummond discovered the "mother."

Natural Science discovered "man" and "woman."

Natural Science, that recognizes the Intelligent Soul, as well as the physical organs of reproduction in woman, declares that she is an Intelligent Being, having a place in Nature, a part to perform in life, and a destiny to fulfill, that are Individual to herself here and hereafter. It takes into account the spiritual and psychical as well as the physical nature of woman. It recognizes the Intelligent activities of the Soul, as well as the physical functions of the body. It analyzes her intellectual and moral capacities, as well as her physical capacities for reproduction. Taking these into account, Natural Science analyzes the feminine Struggle for Self Completion, by and through the study of those

Life Elements which are operated by the feminine principle of Intelligence.

Everything that represents the receptive, absorbing and pacific capacities of the Life Elements is termed "feminine." Evolution upon the feminine side of Nature, includes what are commonly termed in physical science the negative properties in Nature. The word "negative," however, is inadequate as a definition of the "feminine" in Nature. Though feminine nature may be called negative to the masculine, it is not a negation in Nature. It is, instead, a very definite capacity, the capacity to receive and absorb. The feminine nature represents the capacities for absorption and non-resistance.

Evolution, under the feminine principle in Nature, includes the receptive, absorbing, nourishing and non-resistant entity of each kingdom in Nature:

The mineral atom which is receptive to a positive atom, or to the atom positively charged with electro-magnetism.

The receptive and absorbing particles and parts of vegetable substance which receive and reproduce that which is generated by the positive male particles or parts.

The female animal which is receptive, absorbing and nourishing in its nature. It is also non-resistant to the positive and dominating energy and Will of the intelligent male animal.

Woman who is physically, spiritually and psychically receptive to the positive, physical, spiritual and psychical forces of man.

Nature, history, religion and common experience support these deductions.

The physical receptivity of woman to man is proven in maternity, which is the most patent fact in Nature.

The spiritual and psychical receptivity of woman to man is revealed in the history of civilization, of government, of art, of literature and of science. All of these reveal man as the aggressive, organizing and creative factor in human life. Even the history of religions shows where women find their systems of faith and ethical codes of life. Woman accepts her religion from a Buddha, a Moses, a Christ, and even from a Mohammed and a Pope.

These are facts to which a certain type of feminine vanity may not be ready to yield. They are facts which, when fully recognized, will serve better to explain woman's real capacity, the capacity of the receptive, absorbing and pacific elements in human life.

This non-resistant nature of woman subjects her to deplorable injustice. Her weaker body and Will are dominated by man, who has not learned the uses and the purposes of strength in Nature.

It is the masculine mind that projects educational systems which exclude woman, thus retarding her intellectual development. It is man who gives to woman even her systems of faith, enacting canons that bind both her reason and her conscience. All this man does in ignorance of the mutual relation and office of the sexes. These are the penalties which he inflicts upon himself through woman. These are the errors of his ignorance. These are the burdens woman bears until she rises to a rational conception of her own place in Nature, and develops the strength to maintain that place.

Masculinity is one thing, femininity is another. Every product in Nature must, of necessity, represent one or the other of Nature's dual powers, positive or receptive energy. That cleavage which obtains among unconscious mineral atoms and vegetable particles, which appears with organic life and which characterizes the human, is an eternal and unchangeable cleavage. As far as Natural Science can determine the relation of positive and receptive, of male and female, and of man and woman, is unchangeable. The same division of mankind which obtains in this world exists in the next. The same attractions and co-operations persist upon both planes of life.

That which is masculine and that which is feminine never lose their essential qualities of positive and receptive energy. Man and woman may come into a better adjustment in their mutual relation. They cannot exchange places, nor become the same thing. There is assimilation, but there is never exchange nor transformation in the basic elements of masculine and feminine nature. There may be an increasing intellectual comprehension of each other's qualities. There are closer vibratory correspondences upon the material plane and closer harmonics upon the psychical plane.

There is never a stage of development, so far as is known, where the Soul loses sex, where man ceases to be man, where woman ceases to be woman, in those essential qualities of positive and receptive energy.

Unmeasured time has been consumed by the human race in arriving at our present stage of physical, spiritual and psychical sex development. Unmeasured time has been consumed in arriving at our present intellectual comprehension of the laws of sex, and the reciprocal relations, powers, capacities and possibilities of man and woman. We have reached that stage of development which admits of a rational conception of the scientific relationship of the masculine and the feminine. We have risen to a degree of intellectual development which admits of a practical effort to meet the requirements of the law of sex.

The initial phase of sex, as seen in the positive and receptive character of mineral atoms, is accentuated in each higher kingdom. Each additional life element gives rise to new powers and capacities and new variations. They are only variations of the same positive and receptive energies of the masculine and feminine elements. Each added life element reinforces masculinity in its positive, aggressive, generative, and organizing powers. Each added life element also reinforces femininity in its receptive, absorbing, nourishing and pacific capacities.

The atom and man represent the extremes of evolution upon the physical plane. Compare, for example, the positive and receptive powers and capacities of two mineral atoms with the same essential powers and capacities of a highly developed man and woman. Consider the addition to the original values in form, nature, powers, capacities and achievements. Compare the strength and tenacity of the attracting forces which bind two mineral atoms and those which bind two Intelligent human beings of opposite polarity. Separate the two mineral atoms by the fraction of an inch, and the force of their attraction is overcome. Each particle is ready to unite with another particle of opposite polarity. This is the limit of the attracting force of electro-magnetism.

How is it with man and woman who have once experienced that superior attraction which obtains only in the realm of an Intelligent Soul?

Such as these never separate in that realm. Such attraction as this includes also an attraction in all lower and lesser elements. Let these two be separated by the limits of earth and that bond exists. Let them be separated by every bar which custom, law, convention or circumstance may erect, that tie remains unbroken. Let time and death intervene, even then these two are bound by the natural Law of Affinity.

This is union which is superior to space, time and circumstance. This represents the attracting energies of a Soul, as compared with those of the mineral atom. When so compared that feeble attraction and cohesion between mineral atoms of opposite polarity is scarcely a suggestion of the attraction and union between a Self-Conscious, positive Will of an Intelligent Masculine Soul, and a Self-

Conscious, absorbing Desire of an Intelligent Feminine Soul.

Universally man is attracted to the receptive qualities in woman. His aggressive Intelligence, as well as his stronger physical nature, seeks its Polar opposite. He seeks those absorbing and pacific capacities of Intelligence, rather than those which are aggressively forceful. Universally woman is attracted to the strength, the courage and the power of man. It does not matter whether those qualities appear as physical, spiritual or psychical.

These facts and these principles do not argue an inferiority of woman to man, nor of man to woman. Thus to interpret the masculine and feminine in Nature is as foolish as to debate the relative merits of heat and light in the economy of Nature. Man and woman represent the two indispensable and vital factors in the evolution of man. While they differ in offices, powers, capacities and attainments, they are essentially equal and one in their purpose.

The struggle for nutrition furnishes a modicum of employment to Aggressive Masculine Intelligence. It does not furnish him with Satisfaction or Content. It absorbs energies which he would gladly employ in other lines of activity. Maternity furnishes a modicum of employment for pacific Feminine Intelligence. It does not develop her Intelligence. Woman's rational development proceeds in spite of and not by reason of maternity.

"A flower is created for reproduction. When its usefulness is over it returns to the dust." Thus declares the moralist when he would illustrate the uses of the female in Nature.

Not so, declares Natural Science, turning to Nature for corroboration.

A flower, like a woman, is an Entity, an Individual created for life. While it lives its bloom, its beauty and its fragrance are its own. While it lives it absorbs life from its natural elements, earth, air and water. While it lives it reaches toward the sun, its source of being. While it lives its Individual charms are a contribution and a blessing to the world. A flower, like a woman, is an Individual representative of Universal Elements and Principles having a capacity for reproduction.

If reproduction were the sole purpose of the female, Nature has certainly wasted time. The normal reproductive period of woman is about half of her natural physical life. If this function covered the purpose of the female in Nature, then Nature has unduly wasted time and energy. If this is the vital issue of woman's life, then the Individual woman cheats Nature. It does not need science to prove that woman persists very definitely and Individually long after her reproductive usefulness is past. Not only this, but she persists under the conviction that she has not outlived her usefulness, that she has a place in Nature and in society. She continues to *Desire life.* Her Intelligence still occupies itself with plans and purposes that are *Individual.* Her nature is still susceptible to an *Individual Love.* Her Soul still yearns for an *Individual Completion—Happiness.*

While it is true that the process of reproduction binds woman to her children, this does not mean that the intelligent needs and requirements of the Feminine Soul are fulfilled and satisfied in those children.

The key to this process and this purpose is found in that immutable principle of Affinity between the Positive and the Receptive energies in Nature. The attraction between man and woman is the key to all other attractions. The union of one man and one woman represents the principle of all other unions. A harmonic relation between one man and one woman rests upon the conditions which govern all harmonics.

Upon man and woman, as the mathematical center of all vibrations and the Ethical center of all influences, the harmonics of human life depend.

The efforts made by the Individual man and woman to reach this state of completion is defined as The Struggle For Happiness.

The vibratory affinities which characterize this progressive struggle constitute the Harmonics of Evolution.

We find illiterate women who are strangely cunning and resourceful. We find highly developed women whose diplomacy and tact are the wonder of the masculine mind.

Though her receptive Intelligence and weaker Will leave woman the subject of masculine aggressiveness, at the same time they equip her to outwit brutality with cunning, and to disarm tyranny with tact. "Cunning" and "tact" are the especial subtle devices by which feminine Intelligence guards feminine weakness and circumvents masculine Will and Logic. This ready weapon of "woman's wit" has, from the beginning, served her when opposed to masculine strength, masculine Will and masculine Reason.

How unlike are the methods of men and women, irrespective of time, race or development. Man, whether pursuing his tendency for war, whether engaged in commercial, political or scholastic pursuits, brings to bear all of the aggressive elements of his nature. Even in his Desire for love, as well as in war, the masculine method is bold, self-assertive and imperious. It is a Universal Principle and not a social custom nor a legal code that impels the Individual man to seek the woman of his own choosing, and impels the Individual woman to wait for his coming.

There are exceptions to the general law of sex. There are abnormal men and women. There are "degenerates" of both sexes. There are many curious perversions. There are honest fanatics and foolish experimenters. These are quickly classified and removed from the ranks of those the world calls "normal men and women."

It is the masculine mind which particularly governs the rational development of marriage. The feminine quality of Intelligence more particularly operates to develop the love relation. Man represents conquest by force, psychically as well as physically. Woman represents achievement by non-resistance, psychically as well as physically. The masculine mind is the organizing factor of society. It does not matter what the motive, nor how those organizations are maintained. The gradual rise of the familial clan, community and state, is due to masculine Will sustained by masculine physical force.

Woman is the receptive factor, not only in legal marriage, but in all social organization. True to her non-resistant nature, she occupies herself with her maternal duties and in the close personal relations of life. Man seeks to gratify his nature through organization and rational compacts with other men. Woman depends almost entirely upon her personal influence in the personal relations. Though deprived of legal power in person, in will and in estate, woman has not been powerless. The earliest lesson she learned was the potency of her sex, the strength of non-resistance. From the savage slave woman to the noblest lady of the land, woman employs the sex relations to effect personal achievements. In this woman trades. Through this she matches masculine ferocity and defies masculine codes of law. In this she influences marriage.

Back of the minor functional struggles of both animal and human life stand the eternal co-operations of positive and receptive individuals, male and female, and Man and Woman. Back of the competitions of nutrition and the sacrifices of reproduction stand the affinities and fulfillments which are mutually enjoyed by Individual Intelligence. Back of all lesser struggles, competitions, compulsions and sacrifices exist the eternal co-operations of Nature's divided forces, male and female, Man and Woman.

CHAPTER XI

WILL AND DESIRE

Man represents the Intelligent Power of Will in Nature. Woman represents the Intelligent Capacity of Desire. In the essential natures the male animal and man correspond, as do the female animal and woman. Man and woman, as representatives of the Soul element, are almost infinitely stronger in both the Power of Will and the Capacity of Desire. When the Intelligent animal Will and Desire have been reinforced by the Soul Life Element they display powers and capacities unknown to the animal.

When animal Intelligence has been rationalized by the induction of the Soul element, we have then an individual, rational Will and an individual rational Desire, as the Power and Capacity in the evolution of man.

Every normal, physical entity, risen to the point of an Individual Intelligence, represents either the positive principle of Intelligence which we define as "Will," or the receptive principle which we define as "Desire." Not until the powers and capacities of an Intelligent Soul are added to animal Intelligence are there what we define as the "Rational Will" and "Rational Desire." Universally the positive male entity is the generator of life and the organizer of forces. Universally the receptive feminine entity is the mother of life and the conserver of forces. When the stage of man arrives, we find man as the generator of physical human life and the organizer of physical, spiritual and psychical forces. We find woman the mother of physical, human life and the conserver of physical, spiritual and psychical forces. Universally the feminine entity is the willing cooperator with the masculine entity in all of his functions, occupations and activities.

The relation between the sexes is determined by the innate principles of positive Will and receptive Desire. It is not a relation which has been evolved by the functions of the body nor by man-made customs, codes, and conventions. Man establishes himself as warrior, ruler and leader, by innate force of Will. Woman establishes herself by the Capacity of Desire, as the most potent influence in the life of the warrior, ruler and leader.

Man seeks achievement by force. Woman seeks accomplishment through self-surrender. The one seeks to control, the other to influence.

Each sex in itself illustrates infinite gradations of Will Power. It is true that masculine nature is positive to feminine nature as a whole. Each sex embraces Individuals of differing Powers which would make them positive and negative to one another. There are certain women who, in some respects, are positive to certain men. The union of two such Individuals is the most flagrant breach of nature. This means discord without hope of betterment. It means lifelong contempt on the woman's side and unending humiliation to the man.

The man who finds himself mated to either an intellectual superior or one who disregards his opinions, is humiliated and disappointed. The woman who binds herself to a mental inferior is equally disappointed and disgusted.

The susceptibility of women to a stronger Will Power obtains on all planes of life. This is illustrated universally in all normal conditions of human life. In savagery and civilization women generally yield to men in matters of both public and private control of the state and the home. It is the masculine Intelligence which furnishes laws, organizes society and enforces obedience. Feminine Intelligence universally submits to those laws and sustains social organization by a passive obedience. When the laws of men oppress women, they have heretofore had no recourse except gradually to improve masculine nature through the power of pacific influence.

Even the high type women of the Anglo-Saxon race yield to the Will of men, publicly and privately. These women do not fear physical violence. They yield simply because men have the stronger Wills.

That principle in Individual nature which impels one bird to seek another particular bird as its mate, or which impels a man to seek a particular woman as his wife, is the principle which refutes selection by blind and automatic processes. In the animal kingdom this law of Individual preference is governed by the Intelligent Will and Intelligent Desire of the male and female. In human life this law of Individual preference is governed by the *Intelligent, rational Will* and *Intelligent, rational Desire* of man and woman. When the Individual Will and Desire of the animal have risen to the stage of rationality, the law of Individual preference is immeasurably strengthened. Here we have something more than an Individual Will and an Individual Desire moving in a certain direction, bent upon a particular object. We find instead, Will and Desire reinforced and put into execution by rational calculation and by a rational control of, and triumph over, environment. To the extent that man brings Rational Intelligence to bear upon sex selection, to that extent he rises above the animal and demonstrates a higher evolution.

The ascetic who cheats nutrition and defeats reproduction illustrates the supremacy of the individual Will over the demands made by the physical functions. The martyr who dies, rather than recant, and the soldier who goes to death in battle, represent forces that override the demands of physical nature. They prove that there is something in man even stronger than the physical "Struggle for Nutrition."

The woman who dies of disappointed love demonstrates that a Desire of the Soul may outweigh the involuntary demands of either nutrition or reproduction.

Evolution reveals another and a far greater struggle in human nature than the struggle for nutrition or the struggle for reproduction. It reveals a struggle conducted by Intelligence through the medium of the brain, as well as a struggle conducted automatically by physical matter through the digestive organs. Nature reveals the fact that the rational Will and Desire of mankind are engaged in a co-operative struggle for an object peculiar to Intelligence alone. Man, as Will, and woman, as Desire, are seeking other results than those which pertain to nutrition and reproduction.

This fundamental struggle in human life has for its final object neither species nor family, but instead, a state or condition of Intelligence which we can define as ethical only. This ethical condition, so eagerly sought by mankind, is translated to human Intelligence as an Individual satisfaction, an Individual Content or an Individual Happiness. These are attainments which accrue to Individual Intelligence and have to do with Individual human life only.

It follows, therefore, that the evolution of man rests upon the Will and Desire of rational Intelligence. This evolution is an expression of the Will and Desire of Intelligent entities, and not of blind physical forces. The evolution of man, physically, spiritually and psychically, involves:

The Universal Principle of Polarity or affinity.

An individual free Will and Desire.

The Individual struggle of rational Intelligence to exercise that Will and satisfy that Desire.

Evolutionary processes are expressions of a progressive struggle through and by which individual Will and individual Desire reach adjustment under the immutable principle of Polarity.

Evolution accomplished, means the final bringing of the rational Will of man and the rational Desire of woman into full, free, and Intelligent compliance with the unchangeable laws of the universe.

Positive Will on one side and Receptive Desire on the other constitute the principle of Affinity between two Intelligent Souls of opposite Polarity.

One represents progress by force of an Individualized Intelligent Will. The other represents progress through the capacities of an Individualized Intelligent Desire.

Physical science has entirely overlooked the *psychical* power of Individual Will and the capacity of Individual Desire which underlie the activities of Intelligent Human Beings. It analyzes man and woman as functions for feeding and breeding. It ignores the Individual Will and the Individual Desire of Self-Conscious Independent Beings. It fails to perceive that nutrition and reproduction in reality depend upon this Individual Will and this Individual Desire which are forever seeking a purely Ethical Self-Satisfaction.

Man does not only act upon feminine nature. He receives as well. He does not alone exert power, but receives that which modifies power and gives rise to new ideas. The relation of man and woman is not alone that of aggressive Will acting upon passive Desire. It is a relation in which Will is softened by Desire and Desire is strengthened by Will.

It is true that the positive never becomes the receptive, even in intellectual life, nor the contrary. Each receives from the other that which adds to or strengthens the weaker part. The savage Will of man is slowly tempered and raised to manly courage. The stupid Desire of the slave is slowly strengthened and raised to womanly tenderness and grace. Man loses his ferocity, not his power. Woman loses her stupidity but not her pacific nature. It is these ceaseless cooperations which spiritualize the masculine mind and rationalize the feminine.

Masculine Will inclines to the tyrannic use of power. Feminine Desire inclines to inertia and self-surrender. One is the error of strength, the other that of weakness.

Perhaps no better definition can be found for the aggressive spirit in which masculine Intelligence seeks its own satisfaction than the spirit of Conquest by Force, which stands for war. Perhaps no better definition can be found for the non-resistant spirit in which feminine Intelligence seeks its own content than the Spirit of Self-Surrender or Peace.

The masculine stands for acquirement and conquest by force; the feminine represents accomplishment by self-surrender.

Positive and unconscious energies of mineral and vegetable substance merge into the positive conscious energies of animal intelligence. These, re-enforced by the Soul Life Element, give rise to the positive and aggressive Will of man. On the receptive side of Nature, the capacity of absorption increases from the material receptivity of mineral and vegetable atoms to the self-conscious Desire of the woman.

CHAPTER XII

REASON AND INTUITION

Neither physical science nor speculative philosophy accounts for the differing Intellectual processes of Man and Woman.

Both agree that a difference exists. To man is universally credited the stronger Rational powers, to woman the keener Intuitions.

What Reason is, and what Intuition is, are problems not, as yet, solved by materialistic science nor by speculative philosophies. Physical science does fairly well when it declares that physical effects have physical causes. When it enters the domain of Intelligence it becomes speculative.

Physical science, after accepting the digestive organs as the cause of mental phenomena, proceeds tolerably well in its analysis of Reason. It traces fairly well the relation between certain physical causes and certain rational operations of the primitive mind, as relates to things tangible and visible to the physical senses.

It traces a relation between the rigors of climate and the rational act of the savage who constructs a hut for shelter. It traces cause and rational effect when he converts the skins of animals into clothing. It traces cause and effect in the act of trapping an animal for food purposes. Here the relation between the physical necessity and the rational act is clear and unmistakable.

There are, however, other phenomena connected with physical acts which are not explainable on the same grounds.

By what operation of Intelligence, or for what rational cause does the same savage seek a certain class of foods? In this case he acts from Desire, since neither the savage himself nor physical science can rationally explain the law governing the selection of foods.

Those Intelligent methods which are rational are intelligible to Reason. As yet, Reason has not satisfied itself as to the nature and meaning of those Intelligent processes which we define as Intuitive.

Our Rational judgment of an Individual may directly contradict our Intuitions concerning him. Though Reason may find no fault in him, Intuition may condemn him and we may feel the man to be false or vicious whose public life seems fair and honest. A jury pronounces a man guilty upon the circumstantial, or what we would term the rational evidence. At the same time, every member of that jury may have an Intuition of the prisoner's innocence.

The accused may be acquitted upon the rational evidence, and yet, somehow, impress every juryman with a feeling of his guilt.

Here we have the double process of Reason and Intuition. Here are Rational and Intuitive processes simultaneously moving an Intelligent Soul to two diametrically opposite decisions. And this is one of the common experiences of daily life. At every turn, at every stage of development, human Intelligence deals with the opposite phenomena of Reason and Intuition.

Each one of us recognizes in himself the play of these two principles. We continually alternate between acts governed by Reason and those governed by Intuition. We trace the effects of these dual processes in all acts that have been recorded as human history. We take note of them in all current affairs, in the lives of our neighbors and acquaintances, and in our own families.

The history of Intellectual development is the history of Reason in apparent conflict with Intuition. The achievements of man are the combined results of both activities. Human achievements, intellectually, are measured by the proper exercise and balance as between the two.

All of us understand our own Rational processes. We know why we reach such or such a Rational opinion. Most of us, however, are wholly at sea when we attempt to analyze our own Intuitions. Most of us are confounded when we would explain that subtle activity which so often contradicts and overrides Reason and deflects us from our rational conclusions.

It is this activity of an Intelligent Soul which refutes every theory of a mechanical and physical basis of Intelligence. It is this subtle activity which keeps an Individual man in touch with the spiritual world, and fortifies even low grade Intelligence against skepticism of spiritual things.

The Intelligence of this age demands of science an explanation of these apparently conflicting phenomena. The Intelligence of man demands explanation of its own activities which shall coincide with the universal experience of Intelligence itself. It rejects those theories which separate human from animal Intelligence by nothing except a matter of additional feeding, breeding and battle.

Physical science fails to demonstrate the missing link between animal and human minds, just as it does between animal and human organisms. Nature does not furnish either hybrid physical or mental types.

If the kingdoms of Nature were not separated by unlike life elements there would obtain infinite variations and experiments in the physical organism. As with the body so with Intelligence. If the phenomena of Intelligence were separated only by time and experience, there would be mental types of infinite variation between animal and man.

There would be no distinct line of demarcation between them.

The Intelligence of an Entity is conditioned to a rational and moral development, or it is not. No animal infant has human capacities of mind or of conscience. No normal human infant lacks those capacities.

Natural Science analyzes human Intelligence in terms of the human kingdom rather than in those of the animal kingdom. It gives an intelligible explanation of what we term "Reason" and what we know as "Intuition."

This it does in accordance with its knowledge of two material organisms and two material planes of vibratory action.

When a Soul operates upon the physical plane it must employ the physical organs of sensation. It must depend upon the reports which are conveyed to it through the medium of the physical nerves and the physical brain. When operating upon the spiritual plane an Intelligent Soul employs the spiritual organs of sense and depends upon the reports conveyed through the spiritual nerves and spiritual brain.

When the physically embodied man uses

the knowledge he has voluntarily acquired by physical means as a basis of action, he is said to exercise Reason. When he employs knowledge acquired involuntarily by spiritual means he is said to use Intuition.

Reason has to do with the voluntary acquirement and exercise of knowledge, while Intuition has to do with the involuntary acquirement of knowledge from spiritual planes.

Reason is a Soul's method of logical deduction. Intuition is spiritual perception.

The activities of man are based upon both Reason and Intuition. It is man alone who operates intelligently through both the physical and spiritual organs of sensation. Only the human physical brain registers the vibrations of physical matter with sufficient exactness to enable a Soul to form independent (or rational) judgments concerning those vibrations, and to shape his course accordingly.

All men and all women have the power and capacity of Reason and Intuition. Both men and women may receive Intuitions and may form independent Rational concepts.

The coarser the physical body, the coarser the spiritual body. The finer the physical body the finer the spiritual body. The coarser the physical body the less freely do the spiritual sensory organs receive and register the vibrations of spiritual material.

Coarse physical conditions interfere with the operations of the spiritual faculties.

A physically refined man experiences keener Intuitions than the man who is physically gross.

By this same general law women, as a class, are naturally more "spiritual" or Intuitive than men.

Certain of our modern writers have erroneously explained this operation of a Soul through its spiritual sensory organs, as the operations of a "sub-conscious self." This gives an erroneous impression.

There is but one Conscious, Intelligent Soul operating through two Material Organisms.

This process of Intelligence is, to the untrained, a super-conscious act; to the trained student, the use of the spiritual senses constitutes a perfectly conscious and rational experience.

The finer the physical organism of a man or woman, the more nearly it approaches the spiritual plane of vibrations, or, the more Intuitional the Individual becomes.

Men and women may, at will, cultivate either the Rational power or the Intuitional capacity or both. They may, at will, neglect both. Cultivation of the rational power to the neglect of the intuitive capacity sharpens the Intelligence in its activities upon the physical plane. It exercises the physical brain and strengthens it in the acquirement of knowledge. Cultivation of the rational power to the exclusion of the intuitive capacity inclines an Individual Intelligence to physical materialism. Dependence upon the Intuitive capacity increases Intuition, but leaves Reason undeveloped.

Dependence upon Intuition alone, promotes superstition. The neglect of both processes of Intelligence means savagery and stupidity.

Darwin furnishes the best possible illustration of Rational Intelligence, or of Intelligence focused upon the physical plane, in pursuit of knowledge of physical things.

Here is Intelligence operating through the physical senses and the physical only, and refusing all aid and testimony of the Intuitions. Here is rational Intelligence alone. As a result we have only facts of physical Nature, and materialistic dogmas to account for those facts.

Plato, Shakespeare, Emerson and, in fact, all great Intelligences who have won the greatest earthly fame as poets, philosophers and divines, have been those who exercised both Reason and Intuition. Such men illustrate the conscious exercise of Rational power and a conscious exercise of Intuitive capacity. Intelligence so balanced in its activities, inclines to the poetic and philosophic thought.

There is still another order of Intelligence possible to the earth plane. A man may exercise his Intelligence rationally upon *both* planes of existence.

An Intelligent Soul physically and spiritually embodied, may self-develop to the point where its processes upon both planes are Self-Conscious and Rational. This illustrates the highest possible development of a physically embodied Intelligence. A Buddha or a Christ illustrates such development.

Masculine Intelligence tends to Rational development, while feminine Intelligence more generally employs Intuitive methods.

Intuitions translate themselves to Intelligence as unaccountable impulses and emotions, so that one who acts from Intuition instead of Reason is termed impulsive and emotional. Such an Individual is quick to feel attractions, to hate, to hope or to fear, but is slow in framing reasons for such impulses and such emotions.

Because of this relative difference in the Intelligence, Woman comes to be regarded as the emotional factor in the home and in society, and Man acquires the distinction of being the more rational element in social development.

Women are looked upon as "sentimental," while men pride themselves as being thoroughly "practical."

The intellectual evolution of man and woman is an expression of the positive and receptive energies and activities of all the Life Elements. The Individual Man and Woman represent the accumulated gains of all Evolution. The Individual Man and the Individual Woman, as the independent exponents of Reason and Intuition, represent the ascent of Intelligence through all of the Life Elements.

Man as generator and woman as nourisher of life represent the operation of the lower life elements; but Man as Reason and Woman as Intuition stand at the apex of intellectual evolution.

The characterization of man as Reason and woman as Intuition, is not meant to imply that men are without Intuition nor that women are without Reason. Nor is it meant that man alone develops the rational powers, nor that woman alone develops the love relation.

What is meant, and all that is meant, is clearly to state those inherent principles of masculine power and feminine receptivity, which assign man to the more powerful exercise of Intelligence and conditions and woman to an absorbing rather than a creative character of Intelligence.

While it is true that the masculine mind inclines to rational methods, yet religion, art, poetry and romance embody the psychical perceptions of men. It is also the psychical nature of man which rises above lust to love, and cooperates with woman in the home relations and in the social philanthropies.

It is true that feminine nature relies chiefly upon intuitions. It is equally true that woman's ability to reason enables her practically to apply those intuitions. Her rational power enables her, when she will, to receive and absorb knowledge, to cooperate intellectually with man, and to reconstruct and reform society. It is woman's rational application of Intuition that yields her an indisputable influence in the world.

This brings us to a consideration of that principle which impels masculine Intelligence to seek Rational development, and conditions feminine Intelligence to follow Intuitive methods.

All human activities are activities of the Soul. It is the Soul itself which, acting through its physical and spiritual instruments, possesses Reason and Intuition.

How frequently women are heard to give

an instant decision on a question involving moral principle, which decision she confesses came not by Reason but by Intuition. Trusting to Intuition rather than to Reason, she too often neglects the slower, more difficult, but more independent process of a rational judgment.

A woman will act rationally upon a suggestion which she cannot rationally understand nor explain. A woman's "Because" frequently leads to a better decision than a man's independent Reason.

This closer touch with the spiritual side of Nature safeguards woman in the ordinary affairs of life, where she is unable to make independent decision. These conditions and experiences equip her with a faith in spiritual things which the cold Reason of man cannot override. She is religious by nature, and constitutes the link that binds man to the consideration of spiritual things.

This quicker apprehension of spiritual relations conditions woman to search for beauty, for harmony and love, rather than for material possession and scientific fact.

Had Darwin understood the Universal

Principles and facts of Intelligent life, he would have known that what he terms Instinct in the animal, is in reality the primitive intuitive process of Intelligence. Nor did he observe that the Capacity of Intuition is as varied as the Power of Reason. He did not observe that human Intuition covers an immeasurably broader field than animal Instinct. Nor does it appear that he discovered that the Intuitions of a high type woman are infinitely keener than those of a woman of low development. His statement as to man's superior rational powers and woman's keener perceptive faculty is, in a general sense, correct.

History and universal experience support this statement.

The best womanhood represents the search for love conducted by the light of Reason as well as by Intuition.

It is not aggression alone nor receptivity alone that evolves. It is not Will alone nor Desire alone that generates and reproduces. It is not Reason alone nor Intuition alone that educates and develops.

Aggression without receptivity is destructiveness. Will without Desire is waste. Reason without Intuition is intellect without spiritual impressions. Receptivity without aggression is stagnation. Desire without Will is impotency. Intuition without Reason is spiritual impressions without direction or purpose.

Generation involves, not merely the Will to generate, but the Desire to nourish. Intellectual development involves not merely the activity of Reason, but Reason illuminated by Intuition. Reason without Intuition is hardening. Intuition without Reason is disintegrating. Rational conceptions without spiritual perceptions engender skepticism and dogmatism. Spiritual perceptions without rational conceptions mean superstition and fear.

CHAPTER XIII

HUNTER AND SEARCHER

Man as “The Hunter for Truth” and Woman as “The Searcher for Love” together exemplify the highest uses of Intelligence upon the physical plane.

At no period of the world’s history has the intellectual relation of the sexes been of so much importance. At no period has there obtained such equality of Intelligence between them. At no previous period has the best masculine Intelligence given such rational consideration to spiritual things. Never before in history has feminine Intelligence attained such power by purely practical and rational methods.

The most highly developed men mark that point of development where masculine nature is modified and refined through accelerated Intuition. The most highly developed woman marks that evolutionary stage where feminine nature is strengthened to independent and rational methods of thought and action.

The Modern Woman is the universal woman with a stronger Will, better controlled emotions, better reasoning power and a larger knowledge of herself and the world.

The best manhood, without losing its essential character as force, is softened to the appreciation of the Universal principles in Nature. The best womanhood, without losing its essential pacific nature, is raised to the possibility of more forceful activity.

Man, without losing his Will to conquer, acquire and achieve, is able to perceive that the highest achievement lies primarily in perfect relations of Individual Life. Woman, without losing her desire for love and happiness, is risen to a rational consideration and an altruistic interest in public progress.

The best womanhood is arrayed for a peaceful crusade. That crusade is conducted in the name of education, industry, art and of equality, altruism and love. She thus moves into higher activities while maintaining the feminine principle of accomplishment by pacific methods. She stands for arbitration, not for war; for principles and not for policies. She puts questions of morality before questions of expediency. She seeks domestic equality rather that political power. She stands for mercy as well as for justice. She advocates advancement by reciprocity and not by subjugation.

Nor must it be imagined that feminine Intelligence is not power. The history of intellectual development is the history of pacific influence modifying and overcoming the brutalities of intellectual power. Intellectual development necessitates this receptive element even as it does the aggressive. Nature has decreed this complementary and cooperating struggle as the price of a final perfect balance and completion.

Masculine Intelligence organizes, while feminine Intelligence maintains organization. While it is the masculine mind which evolves law, it is the feminine Intelligence which preserves law by non-resistance. Receptivity is not negation. A pacific Intelligence is not lack of Intelligence.

In this stupendous scheme of physical, intellectual and moral evolution, the dual Capacities and Powers are absolutely interdependent. Men, cut off from natural association with women and grouped by themselves, degenerate and revert to the primitive state of lawlessness and ferocity. Women, denied the natural association with men, degenerate with equal rapidity into physical and intellectual passivity and inertia.

It is only an equal development and harmony of this intelligent Power and Capacity which constitutes the properly balanced individual.

A well-balanced intelligence must know the uses of Intelligence upon both planes of existence. The attainment of such a state is more rapidly effected through the perfect Individual relation of man and woman.

This is the relation between man and woman which gives dignity and value to earthly life and absolutely satisfies both

Reason and Intuition. This is the one relation which outlasts physical life and perpetuates its conjoined activities in a higher world than this. The "modern" woman illustrates the sex principle intellectually as clearly as does the conservative woman of the past. Her vehement demand for equality is misunderstood. It is, at its foundation, merely the demand for equality of opportunity and for recognition in those enterprises and activities which she feels competent to enter. No true woman would repudiate the natural leadership of strong and masterful men. The protest is not against such men. It is rather against the dictation and domination of men whom she knows to be her intellectual, as well as moral, inferiors.

The intellectual dependence which man seeks from woman, and the intellectual equality of which woman dreams, are one and the same thing, and are already foreshadowed in advanced societies. The processes of evolution are slowly but surely adjusting these into a perfect balance.

This intellectual and moral interdependence, reciprocity and companionship of two Intelligent Beings is the highest ideal of which the human mind is capable; and a philosophy which conserves Nature declares that this ideal is already working itself out as a very practical, tangible, earthly reality.

This ideal is realized wherever the principles of aggressive and receptive Intelligence strike the true balance in any individual Man and Woman.

Man has been well named "The Hunter for Truth," since we are indebted to his aggressive Intelligence for our accumulation of rational knowledge and scientific fact. Woman may well be named "The Searcher for Love." For whatever her weakness of body or Will, whatever her sins of omission or commission, the world must admit that it looks mainly to woman for the preservation and improvement of the home and the harmony and purity of society.

The Masculine Soul, moved by the spirit of conquest, seeks forcefully to wrest its physical comfort and psychical content from Nature and its fellow man. The effect of this masculine inclination to conquer by force has been largely to concentrate its energies upon the physical plane of action. The concentration of Will necessary to forceful acquirement keeps it close to the earth plane.

As a result masculine activities are characterized by the physical conquest of physical and material nature, and by the attainment of temporal power in the affairs of men. This same spirit of conquest also characterizes the masculine sports and even the masculine pursuit of love. The Masculine conquers, acquires, recreates and loves in conformity to its aggressive nature.

The Feminine Soul, conditioned by Nature in every element to non-resistance, seeks to conciliate force and to achieve its desires through self-surrender. The obstruction of the Feminine Soul in the earlier reaches of civilization is due as much to its own nature as to the tyranny of man. During this long dark period it permitted itself to be overwhelmed by the force and ferocity of the masculine Will. Not man alone, but woman also, is responsible for her long suppression and obscuration, for her physical servitude and mental bondage.

Lacking the masculine thirst for power and supremacy, she was not impelled to either the forceful acquirement of knowledge or the forceful control of environment. Her desires did not necessitate the same concentration of Intelligence as to the general affairs of the world. Her rational powers were, therefore, permitted to lie dormant while her Desires largely shaped her destiny.

Bound to maternal duties and the individual relations of life, woman employed her Intelligence along the lines of least resistance. As a result, her energies and emotions are more directly employed in the development of the love relation which is personal and individual to herself.

Out of her Desire for Love springs that silent, bloodless warfare of rivalry and jealousy between woman and woman. Between her Desire for love and her Desire for beauty, woman has occupied herself too much in making herself attractive to men and an object of envy to other women.

If it can be said that masculine nature tends too much to Vanity of Intelligence, it can be truthfully said that feminine nature tends too strongly to vanity of personal appearance and charm. Where man goes to war in support of his convictions and opinions, woman employs her Intelligence to increase and preserve her personal beauty. The one is bent upon establishing his opinions through his strength, the other is consumed with the desire for personal admiration. The one is seeking a personal power, the other a personal love relation.

In the final summing up of Life's purposes it will be found that masculine and feminine Intelligence have served as equal factors in the evolution of man.

In this last analysis it will be found that "The Hunter for Truth" has discovered the rational road to Happiness, while "The Searcher for Love" has guarded the relation in which Happiness is found. "The Hunter for Truth" and "The Searcher for Love" finally meet in the perfect relation. Truth and Love shall be made one. The law will be fulfilled and Happiness established in Wisdom.

CHAPTER XIV

INTELLECTUAL DEVELOPMENT

As far as Natural Science penetrates, it finds matter undergoing transformations along intelligent lines. It finds that Intelligence is Universal. Matter is acted upon by Universal Intelligence. What is true of Universal Intelligence is also true of Individual Intelligence. While Universal Intelligence governs the unconscious operations of man's physical body, it is the Individual Intelligence of man which coarsens or refines or strengthens or weakens its material instruments accordingly as its individual methods conform to or contravene Universal laws.

It is an Intelligent Soul, not a physical body, which is seeking to know itself and to realize its desires and ideals upon the physical plane. It is a Positive Masculine Soul and a Receptive Feminine Soul which are seeking Individual and Ethical Content in accordance with their differing powers and capacities.

A Soul in seeking Happiness is continually governed by that Principle of Polarity which conditions it either to aggressiveness or to non-resistance.

Man is the positive and aggressive Will Power of the human family. He directs his Intelligence toward the gratification of that imperious Will. He concentrates his powers of Intelligence along lines which are to gratify the spirit of conquest. By reason of this he becomes the positive intellectual as well as the positive physical factor in the evolution of man. Everything on the masculine side of Nature exhibits this positive and aggressive energy. Positive masculine force governs generation on the physical plane, and also what we term organization and creation upon the Intellectual plane. Everything on the masculine side is arrayed for that struggle for supremacy which results in intellectual as well as physical contests.

Moved and inspired by this innate Power of Will, an Intelligent Soul self-develops naturally along the path of acquirement by force. Masculine Intelligence appears to seek the lines of the greatest resistance. From the beginning masculine Intelligence has sought to gratify itself through obtaining supremacy, power and control among other Intelligences.

Acquisition, whether of material things or of power and control, necessitates definite knowledge of that which is to be conquered, acquired or governed.

Necessity for knowledge stimulates an Intelligence to an acquirement of knowledge. This necessity for knowledge and the effort to gain it compel concentration of an Intelligence. Knowledge so acquired, for immediate material uses, is always practically applied. It is this concentration of Intelligence, this acquirement of knowledge and this practical application of knowledge which together constitute the Rational process.

Masculine Intelligence accepts this physical world and this physical life as his field of conquest. To this end man concentrates all energies of Intelligence for the achievement of success among his fellowmen. Such conquest and acquirement seem possible only to the masculine half of humanity.

Woman, from the beginning, has directed her Intelligence toward the gratification of her pacific nature. She exercises her intelligence along the lines of least resistance. She exercises it through the spiritual channels, rather than by those rational methods which necessitate greater concentration. As a result, the Intelligence of woman is more affected by spiritual than by physical vibrations, and by spiritual rather than physical influences, conditions and relations. She centers her Intelligence where it enjoys the greater harmonies. She centers her Intelligence upon the love relation which is personal to herself.

She becomes the pacific intellectual, as well as the non-resistant physical factor in the evolution of man. Everything on the feminine side of Nature exhibits this pacific quality in relation to its masculine complement. Everything on the feminine side is conditioned to self-surrender. The feminine half of humanity is not merely dominated physically by masculine physical force, but by the power of the masculine Will and Intelligence. On the feminine side there is no such thing as a struggle for supremacy through force of Will. As between women themselves there is no exhibition of that spirit of conquest which men display among themselves and toward women. Feminine nature does not naturally nor voluntarily incline to physical contest. Women are roused to forceful combat only where their personal or love relations are threatened.

By reason of these facts the feminine mind is stimulated to forceful activity mainly in defense of the love relation of life. Her desire for knowledge is not to gain a supremacy among other women. It is that she may enjoy the love relation and find self-content in harmonious conditions.

From the beginning, feminine Intelligence has exercised itself toward the gratification of an absorbing love nature. This object does not compel the same exact knowledge of physical things and physical conditions that man must acquire to accomplish masculine ends and ambitions or aspirations.

Feminine ambition or aspiration does not look for its satisfactions to material possession nor to temporal power or fame. Seeking love as the first object of life, the Individual woman is not induced to acquire practical knowledge as a means to this end. She lacks that stimulating ambition or aspiration which first calls for, and then maintains, a concentration of Intelligence upon the physical side of life.

For this reason woman has not kept pace with man intellectually, but has depended more largely upon the easier exercise of the spiritual senses. She therefore maintains a closer touch with spiritual things and acts upon her intuitions from that plane, rather than from rational judgments as to conditions upon the physical plane.

She relies upon knowledge gained by the least effort of Will. This, in effect, retards rational development and gives to masculine Intelligence the greater control of the physical and practical side of life, through his greater Knowledge and stronger Will.

It becomes apparent that this problem of masculine and feminine Intelligence is not one of inferiority or superiority. It is merely a question as to difference in kind of Intelligence. The distinction between masculine and feminine Intelligence is no more an invidious distinction as to woman, than is the difference in their physical organisms. The difference in the intellectual activities of the sexes rests upon the same principle which differentiates their physical bodies.

This question of woman's mental inferiority is fairly tested in our advanced coeducational system. Women may well turn with pride to their record in such colleges and universities. These institutions do not report woman as the mental inferior of her masculine class-mate. They do not show her as inferior in the acquirement of knowledge. On the contrary, she challenges the young men and frequently wins in the race for honors.

This has to do with woman as an absorber of knowledge, and not as the pioneer in an independent acquisition of hitherto unknown facts. Women as learners and teachers have fully demonstrated their intellectual equality. It remains for them to prove their strength in original acquisition. It remains for woman to show that positive force of Intelligence which governs the organization and classification of new facts into definite systems of law, science, art, philosophy and mechanics.

Thus far, it must be admitted, the masculine Intelligence almost entirely represents what we define as the creative power in the intellectual world.

It is not in degree, but in kind, that masculine and feminine Intelligence differ. It is not in value, but in force, that they are unequal. Though different in kind, they must be reckoned as equal in value in the intellectual progress of the world; for when we take into account the ethical value of woman's Intuitive Intelligence, it appears that the scheme of Nature is to improve the Individual man and woman through a mutual exchange of intellectual activities. This continual exchange must be taken as the prophecy of a final perfect balance or completion.

The especial errors of masculine and feminine nature are also referable to the inherent principles of aggression and non-resistance. The sins of masculine Intelligence are mainly the sins of *commission,* while those of woman are mainly the sins of *omission.*

The misuse and misdirection of masculine Power are nowhere better illustrated than in his treatment of woman. He seeks to control her not only physically by physical force, but he seeks to control her Intelligence by his own Power of Will. This tyrannic masculine nature exhibits itself also wherever men are able to control other men by Power of Will.

The greatest error of woman is her weakness, her submission and self-surrender to the physical and intellectual tyranny of man.

Legal oppression and marital slavery were never made possible except by the weak, stupid submission of women themselves.

Even after nineteen hundred years women are still so susceptible to spiritual forces that they can scarcely bear the strain of public life. Nervous prostration is the bane of our ambitious women who are publicly contending with the spiritual conditions of our present stage of development.

Even women will admit that it is mainly women who indulge in nervous and emotional conditions. The agonies of hysteria and the ecstasies of religious exaltation are largely given over to women. Even women will concede that their natural tendency is to view life through the emotions rather than through cold Reason.

History does not furnish a woman who ranks, intellectually, with Buddha, Confucius or Zoroaster. There is no feminine Abraham, Moses, Solomon, Daniel or Isaiah. There is no woman who compares with a Christ, a St. John or a St. Paul. No woman's name stands with that of Solon, Pythagoras, Socrates, Plato or Seneca. There is no feminine Homer, Ossian, Dante or Milton. No woman has risen to divide the honors with a Beethoven or a Michael Angelo. The sculptured beauty of ancient Greece was masculine art. No woman has entered the lists with Euclid, Copernicus, Galileo, Newton, Darwin, Franklin and Edison. There is no woman Shakespeare, Bacon or Blackstone.

In the realm of religious reformation and enlargement, masculine Intelligence has led the way. It was the intellectual power of a Luther, Calvin, Knox and Wesley which led the organized bodies of religious faith to higher levels of spiritual liberty.

Speculative philosophy has gained nothing from feminine Intelligence. Schopenhauer, Kant, Hamilton and Spencer have no feminine counterparts. By reason of her innate nature and keen spiritual perceptions, it could not be expected that there will ever arise a feminine skeptic to rank with Paine, Voltaire and Renan.

In the fields of poetry and fiction, man continues to lead. Hugo, Scott, Bulwer, Balzac, Thackeray and Dickens have no feminine rivals in the fields of imagination.

Thus, in every department of intellectual development, poetry, religion, science, art, philosophy, law and literature, masculine Intelligence dominates.

Natural Science traces these mental differences and inequalities of achievement to the Universal Principles which govern sex itself.

All that has been said is not meant to brand woman as a mental inferior. There can be no question of superiority between two indispensable principles of Intelligence. These tremendous facts of intellectual development mean something, and that meaning lies in the essential nature of man and woman themselves.

The illustrations imply that there is an inequality of will force between man and woman which is displayed in the intellectual world as well as in the physical.

What is meant in this connection is to state those inherent principles of masculine force and feminine receptivity which, in the higher development, assign Man to the more forceful exercise of intelligence and condition Woman to an absorbing rather than a creative character of intelligence.

In both sexes, the rivalries of undeveloped natures are slowly transformed. Masculine combats and contests lose their ferocity and virulence, while women, broadened by rational and moral development, finally rise above the petty rivalries and vanities and jealousies growing out of their Desire for Love.

CHAPTER XV

ÆSTHETICS AND ETHICS

Æstheticism is marked by a greater or less degree of refinement according to the general development of the Individual. When susceptibility to harmonies includes but one class of vibrations we then have the specialist; that is, a music lover, the lover of color, or one whose tastes tend to form, arrangement and design.

The artistic temperament is very common, and æstheticism is a very general pleasure of the Intelligence. There are few geniuses or artists. Art demands a higher order of Intelligence than is involved in the mere perception and enjoyment of the beautiful and delightsome in Nature.

A genius is one who has the ability to rationally translate and reproduce his perceptions of the beautiful in Nature.

An artist is a genius plus the industry to execute.

Neither æstheticism nor art is the basis of ethical rectitude. Neither susceptibility to beauty nor ability to physically interpret such beauty creates ethical sentiments. Ethics is wholly a question of right conduct among Intelligent Beings.

What constitutes the artistic temperament, what gives rise to æsthetic tastes, and what the explanation of genius, have long been puzzling questions. These are phenomena which are explainable under Universal laws and principles.

It may safely be said that æstheticism is the ruling vice, as well as the ruling characteristic, of woman. Woman, as the more highly spiritualized and intuitional half of humanity, is therefore the more æsthetic portion of society. After woman's Desire for love, her Desire for the beautiful becomes her great temptation. Æstheticism, unaccompanied by either a high order of Intelligence or a keen moral sense, is a misfortune rather than an accomplishment.

If Desire for love is one factor in prostitution, Desire for the beautiful is the other. The Desire for dress, adornment and decoration is responsible for a large share of the immoralities and sins of women. Fashion is essentially the feminine folly that offsets the coarser physical indulgences and sports of men. Women spend as much time, money and energy in satisfying their æsthetic tastes, and in the effort to be beautiful, as men do in the gratification of their appetites and passions. Where the one finds pleasure in the adornment of her body and the decoration of her house, the other seeks his satisfaction in the vices of gluttony, drunkenness, gaming and in sporting generally.

It was inevitable that masculine Intelligence should seek conquest and achievement by force. It was inevitable that the feminine Intelligence should seek to accomplish by surrender. It was inevitable that one should look to material acquirement, to temporal power, to knowledge and fame for happiness. It was just as inevitable that woman should look to æsthetic pleasures, social harmonies and the love relation of life for her happiness.

It was natural that man should become the master of this material world, thus contributing to the comforts, ease and pleasures of life. It was just as natural that woman should maintain those principles upon the physical plane which give sweetness and beauty and value to living itself.

It appears that Universal principles and not physical circumstance, accident and hostility, account for this divergence of masculine and feminine Intelligence. It is not the struggle for nutrition that evolves Intelligence. It is not the struggle for reproduction that evolves Love. It is not enforced competitions that create masculine nature. It is, instead, the Life Elements which give rise to competition and constitute man the conqueror of material things, the controller of temporal affairs, and the developer of rational Intelligence. It is not enforced sacrifices that create feminine nature. It is, instead, the inherent elements of receptivity which constitute woman the sacrificial physical factor, the pacific intellectual power, and the developer of social ethics.

These, then, are the differing activities of sex Intelligence, which are seeking equalization.

It should give women cause for thought, that a large part of the world's industry is a contribution to that character of æstheticism which neither reason nor conscience can commend.

The pursuit of the Good, the True and the Beautiful, is rightly said to be the highest occupation of a Soul. These pursuits may well be said to cover the whole field of proper intellectual activity and development. That which is Good has to do with *ethical principles.* That which is True has to do with *scientific fact.* That which is Beautiful has to do with the *harmonies of Nature.*

True to the sex principle, the masculine mind more naturally seeks that which is true. Feminine Intelligence as naturally seeks that which is beautiful. Man, by a natural law, becomes the utilitarian, while woman as naturally becomes the æsthetic factor in society. These tendencies are curiously illustrated by the criticisms the sexes so freely pass upon each other. Men condemn women for their vanity and emotionalism, for want of Reason, and for lack of practicality and exactness. Æsthetic woman is daily and hourly offended by the coarse tastes and coarser habits and the brutal physical sports of men.

It is interesting to note that the average woman is more offended by these things than she is by masculine immorality.

Women are in danger of overestimating their own more delicate tastes and habits, attributing them to moral superiority.

If anyone doubts this, he has only to study women of the underworld whose Desire for the beautiful has contributed so largely to her downfall. Woman does not morally improve the world by her æstheticism. Those tastes serve to make life picturesque and pleasant and beautiful. The moral Concepts of the world do not depend upon color, sound, form or arrangement. They are the result of right relations between Intelligent Beings, and a right understanding and practice of the principles of equity, justice and right.

Æstheticism is one thing and ethics quite another. One has to do with the senses, the other with the growth and development of an Intelligent Soul. One has to do with harmonious vibrations of matter, the other with principles which govern the relations between Intelligent Beings.

CHAPTER XVI

HAPPINESS

The world has never seriously considered Happiness as either a natural phenomenon, as a normal state of being, or as the scientific basis of the philosophy of life.

Nobody, be he scientist, or pessimist, or theologian, will deny that Happiness is the most desirable state of being. If honest with himself, he will admit that a longing for this condition is the secret of his own activities. If one studies the lives of his neighbors, he will discover that the hope and expectation of Happiness sustain the Individual Man during the struggle for nutrition and the Individual Woman in her reproductive sacrifices.

How to secure this Individual Content is the first question which human reason puts to Nature. To this search of immature minds for an Individual and Ethical Content we owe the steady development of Intelligence and morality.

To discover the most direct route to this desirable estate has absorbed the energies of Individual Intelligence for ages.

Ideas as to what constitutes Happiness have varied as much as individuality itself. They have differed as much as do men in point of time, race, country and development.

The important question to science is not what manner of ideas men have set up to mark the goal of human Desire. It is not what men seek and *name* as Happiness. That which is important to science is the fact that the Individual Man cherishes such a desire and seeks a certain ethical condition as the end and aim of all his acts and accomplishments.

Ignorant of the vibratory principle in Nature, and ignorant of evolutionary processes and possibilities, Man works out his Happiness under *seemingly* hostile conditions. Those conditions are only *seemingly* hostile, for to one familiar with the correlation of forces they are seen as beneficent conditions only. Only just such conditions could have developed a rational and moral human being. At the beginning an Individual has no remote conception of the laws which govern Individual Happiness. He does not even speculate as to why he Desires this state of being. He has no theories as to a law of harmony in life. Only after ages of experiment and apparent penalty does he discover that there is an immutable Principle in Nature which governs physical equilibrium and ethical harmony or content.

The history of human development proves that Happiness—the goal of human Desires—is a state of consciousness that does not depend upon the appetites and passions, nor upon the acquisition of material wealth. It proves further, that not even power or position or fame or honor is the guaranty of this coveted estate. This Universal fact has been demonstrated throughout the ages.

The repeated failures of the past have not served to wipe out the hope and expectation of Happiness from the minds of succeeding generations. This is a fact which cannot be accounted for by the laws of heredity, as laid down by physical science. Does it not rather suggest that Nature, here as elsewhere, has really furnished adequate laws for what appears to be a Universal necessity?

If Happiness were the outcome of physical satisfactions, man never would have progressed beyond the limit of Nature's sufficiency. If the organs of digestion and reproduction were the real inspirations of life, then human Intelligence never would have risen beyond appreciation of the pleasures of appetite and of lust.

If material possession (surpassing physical necessity) created Happiness, then the words "Wealth" and "Happiness" were synonymous.

Is it not true that the sorrows of the rich are as commonly exploited as the miseries of the poor?

Nor is Happiness the result or outcome of a biological need. Much of the disease and much of the crime and sorrow of human life are the direct results of maladjustment in the physical sex relation. The most unhappy and the most degraded of mortals are those who seek Happiness through the appetites and passions. The personal life history of the glutton, the libertine and the prostitute would carry its own proof of this statement.

Nor is Happiness bound up in maternity. The universal sacrifice of woman in this relation needs no comment. The unhappiness imposed upon woman by lust and by compulsory child bearing, is a matter well known, at least to woman herself.

Happiness results from neither a competitive struggle for nutrition nor a compulsory struggle for reproduction. On the contrary, the sources of Happiness as far transcend the physical activities of life as the demands of the Soul transcend the requirements of the body.

The capacities for Happiness are as unlimited as Individuality itself.

The savage and the educated gentleman entertain very different ideas of Happiness. Their individual enjoyments are as widely separated as are their ideas. The difference in their ideas and in their Ethical satisfactions is measured by the physical, spiritual and psychical differences in their individualities.

To the Intelligent man, Happiness not only appears more, but is vastly more, by way of effects, than it is to the man of low Intelligence. It is more by way of effects, in that the highly developed Intelligent Soul is keyed to the higher vibrations and the higher harmonies in Nature.

A savage may experience what to him may be a perfect temporary satisfaction. No one would imagine that he experiences the same Ethical enjoyment which a Shelley or a Tennyson might feel in the full realization of his Desires.

The man who eats dogs, reptiles, and raw meat, creates wholly different vibratory conditions in the organs of taste than the epicure whose sense of taste is keyed to correspondence with Nature's finest and most delicate foods. The savage whose food is confined to the coarse in Nature, is absolutely incapable of those pleasurable sensations which the epicure enjoys. In the same way, the man of cultivated taste sickens at the mere thought of dog meat and reptiles as food. If a savage Soul cannot enjoy the finer effects of finer food through its physical organ of taste, how much less is its undeveloped Intelligence prepared to understand or enjoy the finer harmonies of intellectual activities through its mind. The savage whose physical ear is attuned to discordant vibrations cannot be expected to grasp or enjoy the vibratory harmonics of a Beethoven sonata rendered by a modern musician.

Both the savage and the scholar enjoy sensations. They are not the same class of sensations. Each receives sensations in the degree of his own refinement, and the acuteness of his senses. As a result, the aesthetic natures of the two vary as widely as the degrees of refinement in their physical and spiritual organisms. Nor does the undeveloped Intelligence of the savage formulate moral conceptions which are possible to the scholar. He is not able to receive suggestions from other Intelligences, either here or upon the spiritual plane, equally with the man of developed brain and cultivated moral principles.

The evolution of Happiness is bound up in the reciprocal scheme of Sex. This principle, and none other, conditions the terms upon which an individual equalization and balance of the masculine and feminine shall obtain. Setting out with fierce aggressiveness on one side and stupid submission on the other, these differing Intelligences run a long and painful course of tyranny and slavery in the world. In their final analysis, as manly strength and womanly grace, they justify the painful processes of evolution.

At the beginning the masculine and feminine ideas of Happiness are as different as their methods are unlike. The savage looks to war, conquest and control. The slave looks only to the amelioration of her condition through conciliation of and submission to her master. Her master and her children constitute the only world she can hope to influence to her advantage.

Who that is wise seeks his Happiness except through the Love relation?

In such a relation, and in such alone, the masculine and the feminine desires will accord as to all material interests, intellectual occupations and Ethical principles, thereby effecting that harmony of activity which the Soul recognizes as a state of Happiness.

CHAPTER XVII

STRUGGLE FOR HAPPINESS

The Universal struggle of an Intelligent Soul is foreshadowed in every activity of every lower entity. In each human being is repeated all of the demands of all the lower elements.

Human language has found but one definition for that which a Soul demands. There is but one word for it, and this is an Ethical word. No other word nor elaboration of words could better explain or define that certain Ethical Desire which universally exists in an Intelligent Soul. When Natural Science declares that the main activity of human Intelligence is The Struggle for Happiness, it has explained the nature of the condition desired, as explicitly as human language permits.

A state of Individual, Ethical Content and Happiness, is the inspiration and the goal of every human activity. Here we finally come to that struggle in human nature which must take the place of Darwin's "Struggle for Nutrition," and Drummond's "Struggle for Reproduction." It takes the place of those struggles, but not in the sense of denying their existence, their value or their influence. The Struggle for Happiness merely assumes the leading role in human life, in place of those involuntary activities which sustain the physical processes of nutrition and reproduction.

How, according to this theory, shall we account for even that law of Individual preference which has evolved the animal world as well as the human, from a promiscuous sex relation? With countless opportunities for gratifying passions, what is there in intelligent Nature which limits Individual choice and erects the barrier of a "natural repulsion"?

Indeed, the study of the intelligent side of animal life goes to show that the Individual animal is given up to the business of living, and is seeking Individual satisfactions as truly as man himself. The man or woman who owns and is fond of a dog, knows that the dog has capacities for attraction which are wholly unrelated to procreative instincts or even to the affinity of species. The dog that starves and dies upon his master's grave is a singular commentary upon the theory of evolution by digestion and a procreative tyranny.

When physical science recognizes the demands of a Soul, as well as the needs of the physical body, when it perceives a "Struggle for Happiness," as well as a struggle for nutrition and a struggle for reproduction, it is then prepared to analyze man as a physical, spiritual, intellectual, moral and psychical Entity.

Intellectual progress was made possible only by the fact that a Soul refuses to be satisfied with those necessities which a Soul experiences through the physical organism. The very fact of an intellectual and moral evolution is witness of this struggle of a Soul to achieve satisfaction in terms of its own essential nature.

The Desire and the Struggle for Happiness constitute a Universal activity. Men toil, not alone for nutrition and physical necessities, but that life may be sustained to achieve Happiness. They toil, hoping to win from toil the conditions for Happiness. Men toil, not only for bread, but to satisfy a craving of the Soul which is not satisfied by bread alone. They toil that they may achieve that which will give Content and Happiness to the Soul.

Happiness is no more the outcome of the struggle for nutrition, than Love is the outcome of the tyrannies of lust or the sacrifices of maternity.

If human development and Happiness were indeed the outcome of the Struggle for Existence in the midst of a hostile environment, then the Laplander and the African should represent the standards of enlightenment and Happiness. The happiest and the most highly developed human beings would be found in the prolific belts of the temperate zones. Nature develops through giving rather than through withholding, through hospitality rather than through hostility. It develops the body through generous nutrition. It stimulates Intelligence by furnishing it intellectual food. It confers Happiness through Individual Achievement.

Even in savagery the struggle for nutrition is subordinated to the struggle of Intelligence for satisfactions appealing to Intelligence only. The savage delights far more in visible signs and symbols of his Individual strength and courage and victory over his enemies than he does in the spoils of battle.

The primitive man has only primitive Desires to guide him. His rational Intelligence is not equal to the consideration of general laws. All he feels are his impulses of attraction and repulsion. He is conscious only of his necessities and Desires. He is conscious only of attraction and repulsion, or sorrow or satisfaction. He only knows that he is content in the possession of that which he craves, and discontented or unhappy when deprived of his Desires.

Because of undeveloped reason, the Struggle for Happiness has been subject to every character of experiment which the imperious Will and strong passions of man, and the weakness and passivity of woman could suggest. It has been subject to gluttony and lust, to fierce ambition, avarice and vanity. It has displayed every variation that cruelty and *folly could suggest to ignorant men and women as means to an end.*

So the millionaire rejoices in his surplus, the result of his Individual genius, the passport to public admiration, the sign of his Intelligence and power among men.

Also the miser enjoys what appeals to Intelligence only. He cheats physical nature for an effect that is solely and only an ethical effect, a state of consciousness.

The entire history of art is the history of Intelligence seeking satisfaction, not because of, but in spite of the exactions of physical Nature. It is the history of Individuals who have almost universally sacrificed physical demands for intellectual ambitions or aspirations. The struggle for nutrition has been the obstacle of genius instead of its inspiration, the world over.

Edgar Allen Poe would better have served the struggle for nutrition by following the plow instead of the pen. He would have been far more comfortable physically, but who shall say he would have been better satisfied or more content? The life of Poe is but a type of life in "Bohemia," where genius suffers and starves that it may pursue a Soul's Desires.

It is thus with the motives which inspire men to patriotic and religious martyrdom. The one satisfies conscience in battle for the (to him) ethical principles of right. He battles for life and liberty that he may be free to pursue the struggle—not for nutrition—but for Happiness according to his conscience. The other dies by torture that he may not forfeit his Happiness by denial of his God.

Thus moves the world of Intelligent Life. Thus moves the Intelligent Individual in search of those objects, relations and conditions which shall afford a purely Ethical Content and Happiness to the Soul.

Throughout the ages, The Struggle for Happiness has shaped itself according to the degree and quality of Individual development.

The inherent elements of masculine and feminine nature condition man and woman to pursue the Struggle for Happiness along different lines.

The same character of energy that impels an unconscious physical atom to seek vibratory equilibrium in another atom, impels the Self-Conscious Soul to seek conditions and persons in harmony with itself.

In the Struggle for Happiness man represents all aggressive energies and elements, and seeks an Individual and Ethical Content in terms of his essential strength, physical, spiritual and psychical. Woman, representing all receptive energies and elements, seeks an Individual Ethical Adjustment in consonance with her essential qualities of receptivity, absorption and self-surrender.

The outcome of these two principles, running side by side through evolution, was inevitable. By reason of these energies and qualities, the Struggle for Happiness has been characterized by force on the masculine side and by self-surrender on that of the feminine.

The two dominating factors in the Struggle for Happiness are the aggressive Will of man on one side and the absorbing Desire of woman on the other. On one side a forceful masculine Intelligence, and on the other an Intelligence that is pacific in its nature.

The sex principle impels the Struggle for

Happiness as it does the struggle for reproduction.

These are the paths along which the sexes travel. These are the general principles upon which man and woman conceived their ideals of Happiness.

The Struggle for Happiness as a sex principle *appears* to be the struggle for knowledge, wealth, fame and power on the masculine side, and a struggle for love, beauty, harmony and pleasure on the feminine side. Who shall say that Nature has not wisely apportioned each to its task? Who shall deny that the sum of masculine aspirations and feminine desires constitutes completion and Happiness when Intelligently joined?

The Struggle for Happiness is the rational effort of man and woman to effect a harmonious relation between themselves. It is a mutual effort to bring their Individual Desires into correspondence and harmony.

How shall the Struggle for Happiness be accelerated? How shall the goal of Masculine and Feminine Desire be earliest reached? These are questions the Individual is entitled to ask of science and philosophy.

Since the Wisest of earth have agreed that human Happiness rests upon the love relation of life, this becomes at once an Individual and personal question. It resolves itself into a question of personal Intelligence, Courage and Perseverance.

The state cannot legislate upon the question of Individual Happiness. Law cannot compel it. Governments can, at best, protect the Individual in his right to its pursuit and enjoyment.

Each Individual is the arbiter of his own destiny. He is the builder or destroyer of his own Happiness. There is no royal road to Happiness, any more than there is to knowledge.

Happiness necessitates rational knowledge of the laws of life. It necessitates rational conformity to principles. The Struggle for Happiness is an infinitely varied struggle. The Struggle for Happiness is a matter of Evolution and not Revolution. Every Individual Soul is developing itself by a series of experiences which finally mold and condition it for its noblest destiny — Happiness here and hereafter.

CHAPTER XVIII

SELF-COMPLETION

When we declare that the main activity of human Intelligence is The Struggle for Happiness, we have only stated the struggle for Self-Completion. We have only stated the commonest fact of daily life, and the most familiar experience of our Souls.

Self-Completion is the state or condition which represents the sum-total of results of one's efforts to improve himself entirely independent of all other beings whomsoever.

It has no relation whatever to the perfect marriage relation.

Individual Intelligence is engaged in the accomplishment of its purpose, Self-Completion.

An Intelligent Individual achieves its purpose, and Nature rewards it for this achievement by Individual Completion and Happiness. In this its Destiny is fulfilled.

It appears that the general purpose of Nature and the particular purpose of the Individual are the same purpose, being wrought out under a Universal Principle. Nature is beneficent, rather than hostile, in its attitude toward organic Intelligence. Nature has expended unmeasured energies during countless ages to improve and complete the Individual. For uncounted ages Individual Intelligence has assisted Nature by its Individual effort for Self-Completion.

The evidences of the Struggle for Self-Completion and the Struggle for Happiness crowd upon each other in every field of human activity and investigation. For such evidences the inquirer may turn to history. He may consult physical science. He may investigate Nature. He may study his neighbor, and analyze himself. Everywhere, at every turn, in every record, in every activity and circumstance of life, in every Individual motive, he will find himself confronted with that one principle in Nature which governs the Struggle for Self-Completion and the Struggle for Happiness.

He will find this principle under many names. He will find it as the Law of Polarity, the Law of Motion and Number, the Law of Vibration, the Law of Affinity. Under whatever name he finds it, he will perceive it as a fundamental principle of positive and receptive energy, forever seeking equilibrium through Individual Entities. When he has ranged in his studies from chemical Affinity to human Love he will be familiar, theoretically at least, with the Struggle for Self-Completion and the Struggle for Happiness.

The Struggle for Self-Completion eluding the physical senses of man, is observable and tangible to human Intelligence only. The phenomena of Intelligent life, the struggles and activities of Intelligent beings have no explanation in physical science. Exact proof of the Struggle for Self-Completion is obtainable only by such means and such methods as are employed in Natural Science.

Though the Individual Struggle for Self-Completion is the commonest activity of human Intelligence, it is nevertheless a struggle wholly obscured, as such, from the consciousness of the Individual. There are good reasons why this great struggle is unknown to the Intelligence. It has never heretofore been disclosed as a scientific principle. Neither physical science nor philosophy has, up to this time, apprehended this struggle as a natural and distinct activity of Individual Intelligence. It has never been observed as a legitimate process of evolution.

It was not until Darwin's exposition that the world discovered the Universal struggle for nutrition, and in the same way the tremendous moral significance of reproduction was overlooked until it was laid bare by Mr. Drummond.

While the struggle for Self-Completion is the struggle of Individual Intelligence, the average Individual lives, struggles, and dies, without having recognized the real motives of his own activities. It is safe to say that not one out of every hundred ever formulates the motives of his own daily activities. Poets and singers have dimly grasped this great law. These we classify as prophets or dreamers, whose visions furnish us literary entertainment.

In the great active world of human affairs this great struggle passes under countless disguises. It is known under an infinite variety of names. Every man is engaged in it, yet none appears to realize that he is so engaged. Men appear to themselves and to others to be doing an infinite variety of things. This, in a physical sense, and even in an intellectual sense, is quite true. In an ethical sense, however, all men are in reality doing the same thing. In reality, all men are struggling for the same ultimate ethical state of the Soul.

Though the struggle for Self-Completion has hitherto found no expression through science; though it is nameless to the popular mind, it is a struggle well known to every Individual Soul. Be the man high or low, civilized or savage, wise or simple, he is none the less conscious that he is struggling for *Something.*

The history of intellectual and moral development is the history of self-conscious Intelligence seeking satisfactions which appeal to Intelligence alone. The greatest struggle in Nature rests upon desires which have nothing to do with the involuntary operations of physical nature. To relate this Ethical Struggle of a Soul with conditions growing out of physical nature is to set Intelligence an impossible task. By no trick of imagination can we logically relate the Universal desires of Intelligence with feeding and breeding. By no process of reason can we confuse the Ethical rewards which Intelligence seeks with the physical satisfactions which the Soul experiences.

The physical deprivations which Intelligence suffers in the pursuit of its desires are the commonest facts of human history and Individual experience. All that man has accomplished above and beyond animal accomplishment represents the Desires of an Intelligent Soul, seeking self-satisfaction.

The motives and desires which move men to their daring accomplishments reside in the Soul and not in the body. The inspirations which have evolved the ideal of "heroism" have their seat in the Soul and not in the stomach.

Take the history of exploration and discovery alone. Before this record of voluntary physical sacrifice, deprivation and suffering, how insufficient appears the theory of a "struggle for nutrition in the midst of a hostile environment." Among these historical adventurers have been men of strong physical bodies and strong Desires. There have been men of wealth and comfortable condition; men who literally abandoned certain physical comfort for certain physical discomfort, for probable disease, for possible death. What relation exists between the demands of nutrition, the instinct of self-preservation, and that spirit of daring which braves the unknown dangers and deprivations of the burning tropics or the frozen north? Do any or all of the laws of physical heredity account for those Intelligent processes which override the demands of physical nature, mapping out a path of achievement perilous to physical health and even to life itself?

What other possible motive than a Soul Desire could lie at the basis of such adventures?

The history of exploration and discovery is but the history of Individual achievement. Such achievement is everywhere the record of Individual Intelligence seeking those rewards which only Intelligence appreciates. It does not matter whether the particular Desire which moves a certain Individual to action, be the Desire for wealth, power, knowledge, fame or even love itself.

That which is important is the fact that the development of man rests upon Desires of the Individual Intelligence and not upon physical functions.

Whatever may have been the particular motive which inspired a Nero, a Napoleon, a Washington or a Lincoln, that motive cannot be even remotely associated with "the struggle for nutrition in the midst of a hostile environment." The thirst for power and the desire for liberty are qualities of an ambitious or aspiring Soul. They are not even remotely expressions of physical functions or physical compulsions.

What is there in the struggle for nutrition to account for missionary zeal and adventure? Here we have to deal with rational beings who voluntarily resign the physical comforts of life and voluntarily imperil health and even life. For what? That they may educate the ignorant in what is regarded as truth, thereby satisfying an internal Ethical need. In this case we have neither ambition, vanity, scientific zeal, nor the desire for wealth or power to account for this phenomenon.

Here is renunciation, not of physical comfort, but of most of the things which Intelligence regards as sources of Satisfaction. The missionary has done that which, according to his Soul's necessities, promises him the greatest measure of Ethical content.

Where or how shall we find any relation between the struggle for nutrition and the act of the millionaire who piles up another million? Through what processes of digestion shall we account for the miser, that unhappy being who denies the demands of nutrition to satisfy a Soul greed for treasure? How does the Darwinian theory account for the soldier who rushes to certain death in the midst of battle? How does it account for the deprivations to which the scholar will subject himself in the acquisition of knowledge?

To what character of food combinations and to what class of physical competitions must we look for explanation of the Individual achievements of scientists, inventors, poets, painters and singers, throughout the world's history?

Almost universally the history of Soul development is the history of physical deprivation. It is the record of Individual Intelligences choosing between comfortable physical conditions and their Soul Desires. It is almost universally a history in which the demands of digestion are made secondary to the Struggle of a Soul for Self-Completion. The enforced struggle for nutrition may be a spur to indolence and stupidity, but it is the perpetual stumbling-block to an aspiring Soul.

Conditioned by Nature to seek Self-Completion through physical, spiritual and psychical non-resistance, the physical servitude, mental subserviency, and petty vanities and deceptions of many women are explained. Dependent upon her attractions instead of her strength for her victories, moved by emotions rather than by judgments, the subtle and evasive tactics of a woman are easily understood. Feminine Intelligence has served feminine weakness in its long Struggle for Self-

Completion by methods which can only be defined as "feminine."

These facts of Nature prove that man accomplishes Self-Completion by aggressive activities while woman accomplishes Self-Completion by pacific activities.

The Natural Law of Vibration or Affinity is the pathway along which an Individual travels in his sex selections. Individual preference, in such selection, is the only sign by which Nature informs man of his obedience to law. The scope and power of this Principle cannot be appreciated until it is recognized as the Universal inspiration of man in his efforts for Self-Completion.

The general purposes of Nature may be rapidly promoted by the willing co-operation of Individual Intelligence. Every effort which refines the physical body, quickens the faculties, increases knowledge, and uplifts the moral nature, is a distinct step toward Self-Completion.

Thus moves this marvelous scheme of Nature toward its Completion of the Individual. In every department of Intelligent life are the same principle and the same purpose demonstrated. Guided by the Universal Principle of Polarity, and inspired by the subtle demands of an Intelligent Soul, man moves to his own Self-Completion through an infinite series of experiences, physical, spiritual and psychical.

The great principle which operates to improve all Nature's products is backed by an ultimate Purpose which is faintly foreshadowed in the mineral and plant; revealed in the animal; and must be consummated in Individual Man and Woman.

Thus are explained the rise, and the purpose of that rise, from an involuntary to a voluntary activity on the part of Nature's individual products. Thus are explained the method and the purpose of Evolution which display, first, an unconscious response to a Universal Intelligence, second, a Conscious Impulse, and finally the Rational Will and the Rational Desire to comply with that general law. Thus are explained the struggle for Self-Completion, and the purpose of that struggle which engages all of the energies of every Entity of every kingdom.

CHAPTER XIX

INDIVIDUAL COMPLETION

Universal Intelligence is engaged in the Completion of the Individual.

Individual Completion rests upon a harmonic relation between two intelligent beings of opposite polarity.

A perfect harmonic between Soul and Soul is the one and only relation or condition which will confer upon man the consciousness of Individual Completion and a permanent Individual Happiness. This is the relation which Natural Science declares must obtain before man and woman can be prepared to take up still higher lines of personal development. This relation, once established, results in a voluntary and indissoluble union, here and hereafter.

Nature designs that an Individual shall seek his complementary half, or his Polar Opposite, in another Individual who must be *in such correspondence with himself that the two shall represent a Completed Individual.*

In the establishment of this relation Nature accomplishes its purpose, the Completion of the Individual, or Individual Completion.

The word "Completion" must not be confused with the idea of "perfection," nor must it be taken to mean the completion of Individual development. Natural Science has nowhere discovered a state or condition of perfection in man. Neither has it discovered any Individual relation or attainment which means the end of Individual effort and achievement.

Individual Completion is that state of vibratory correspondence, equilibrium of energies, and ethical satisfaction which may be obtained in the union of two Intelligent Individuals of opposite Polarity. That Individual relation which mathematically and harmonically fulfills the design of Nature and the needs of Individual Intelligence.

Man and woman work out the particular purpose of human life when they arrive at a reciprocal relation which satisfies every requirement of the Intelligent Soul. Nature's effort to complete the Individual is attended by steadily increasing mathematical results.

No normal woman will deny, and no man is in the position to deny, one Universal Desire that lives in every feminine Soul. This is a Desire which wakens in childhood and persists to the end. It is a Desire that survives all conditions of a woman's life. It is one that lives on, too often unfulfilled, in the midst of a growing family. That one Desire which never dies, however skillfully or conscientiously concealed from the world, is the Desire for an exclusive, Individual, Love Relation. It is the longing for an exclusive companionship and a personal Happiness in that companionship.

Natural Science, giving heed to this voice of Nature, delivers to woman a more hopeful message than physical science or moral philosophy or orthodox religion has ever brought to her.

Nature declares that woman is created for Individual Completion which includes that exclusive Love relation, that Individual Companionship and that personal Happi-

ness which she forever craves. It declares that woman is not created to conserve the family. It finds that she is created for an Individual Life, Love, Knowledge, Attainment and Influence, here and hereafter.

Natural Science has determined that this long-sought Individual Completion of the Individual man and woman depends upon the relation they establish between themselves. In the attainment and preservation of this perfect mutual relation is laid the substantial foundation of all further activities and achievements, here and hereafter.

In such a relation Nature's purpose of Individual Intelligent human life is achieved.

The task of Nature in bringing an Individual into a unity of the trinity, is a gigantic one. The far greater task, however, is to establish a perfect vibratory relation between the triune natures of *two Individuals of opposite Polarity.*

This is an achievement toward which the Universal Intelligence and the Individual Intelligence move in supplementary lines.

When such relation is established the fundamental principle in Nature is satisfied:

THAT PRINCIPLE WHICH IMPELS EVERY ENTITY TO SEEK VIBRATORY CORRESPONDENCE WITH ANOTHER LIKE ENTITY OF OPPOSITE POLARITY.

When such a relation is established the fundamental principle of human life is satisfied; that principle which impels one Intelligent Soul to seek Happiness in another like Soul of opposite Polarity.

In this achievement lies the Completion of the Individual.

Individual Completion involves effects in the Individual which are both material and Ethical. On the material side are both the physical and spiritual organisms of a man and a woman keyed to the same vibratory conditions. On the Ethical side are two Intelligent Souls who respond to each other in all of those activities, of the positive Masculine Will on one side, and by the absorbing Feminine Desire on the other.

Such is the Individual Completion that Nature demands, even upon this physical plane. Such is the Individual Completion that Natural Science has demonstrated. In such Individual Completion, and in this alone, Natural philosophy claims that man and woman are fitted properly to discharge the physical functions and Altruistic obligations to the race. In such Individual Completion, and in this alone, is human Intelligence equipped to exercise its powers and capacities and to achieve its noblest possibilities.

Under such interpretation, Individual Completion can be accomplished neither in a physical struggle for nutrition nor in a physical struggle for reproduction. Instead, Individual Completion, as designed by Nature and sought by man, involves the establishment of a perfect relation between an Individual Man and Individual Woman.

Nature's *Completion of an Individual* is the *process* by which Nature brings a man and a woman into the *perfect union* as *Soulmates.*

Individual Completion is the state of being in which two perfectly mated Individuals exist after Nature has brought them together in the perfect union.

CHAPTER XX

AFFECTION

Affection is the emotional activity of Soul attraction between parents and children, as well as between brothers and sisters, and relatives, and friends.

In human maternity we have a relation which may express physical, spiritual and psychical sympathies.

In the animal kingdom maternal attraction is an involuntary and irrational response to the Universal law of correspondence.

In the human kingdom maternal affection expresses a self-conscious, voluntary and rational activity of Individual Intelligence, as well as involuntary affinities and impulses.

Maternal affection in the human kingdom is a psychical activity as well as a physical bond.

This reading of Nature discloses human maternal affection as but one of the expressions of Universal Law.

It explains that human maternal solicitude is no more the outcome of maternal pain and sacrifice than masculine aggressiveness is the outcome of the struggle for nutrition.

Though maternal attraction obtains in the animal kingdom, it is the human mother who enjoys those increased capacities for affection which dawn with the induction of the highest life element, the Soul.

Human mother affection appears more, and is more, in both volume and effect, than the maternal attraction of an animal. The human mother has the capacities for those higher attractions which the animal lacks. A tigress just as truly has an attraction for her infant as does the human mother. There exists between them close attractions both of the physical and spiritual. But who is there in this age of enlightenment that can fail to note the difference between tiger attraction and human affection?

Physical science has a peculiar way of interpreting "selection" that would seem to imply that somehow both animals and humans, in their individual sex relations and maternal activities, are really engaged in the effort to preserve species only.

We are told that "the preservation of the species was before everything else the object of selection." Also that "the first necessity of societies is that they endure." Again we are told that the price of the endurance and perpetuation of species depend upon the care which mothers bestow upon their offspring. It is therefore concluded that the manufacture of mothers is the first object of Nature.

While this assumes to speak for Nature, how shall the individual impulse and intent of the mother be understood?

In truth, here is where physical science fails. It assumes a purpose for Nature, and in that assumption it loses all sight of the Individual.

The maternal attraction of the tiger is a purely Individual impulse. The tigress has nothing but this Individual impulse and Individual intent to bind her to her offspring. She has no remote instincts as to the preservation of species, nor of the natural necessity for good mothers. She has not the faintest perception of a moral responsibility to her child. On the contrary, she is bound to it solely by a fierce, animal attraction. She is bound by tiger attraction. She is *impelled,* not *compelled* by that attraction to feed, to caress and to guard it.

Unless we hold that affection is a mere habit of enforced sacrifice on the part of the human mother, there is absolutely nothing in physical maternity to create or occasion affection. There is, in fact, everything to engender dread, opposition and resentment on the part of an Intelligent human being, forced thus to suffer for the race. Affection is not a habit. It is not an inherited result of physical discomfort and sacrifice. To associate affection with any idea of compulsion, is to entertain an absurdity. The very nature of affection forbids the thought. Fear and endurance and patience and self-repression may come by compulsions and sacrifices, but affection, never. The attempt so to relate it is an offense against Nature. It contradicts intuition. It confuses reason. It belies experience.

Maternal affection survives physical death; which proves, as in the case of love, that there is involved a Universal Principle and a spiritual and psychical relationship as well as a physical relationship. Natural Science assumes that maternity is a Universal activity of feminine nature which conserves the perpetuation of the race. It is found further, that maternal affection in the spiritual world, even as it is in the physical world, is an incidental relation of life, rather than the purpose of living.

In that life, as in this, intellectual activities and ethical enjoyments constitute the occupation of Intelligent Beings. Intellectual aspirations and moral purposes and ethical satisfactions are, therefore, held to be the governing causes in the evolution of man upon both planes of existence.

From the vantage ground of its broader investigation, Natural Science is justified in assuming that neither preservation of species, the creation of a family, nor the manufacture of mothers, has been the inspiration of that Great Intelligence which guides the infinite scheme of evolution. On the contrary, all of the laws of Nature on both sides of life, combine to show that the primary object of this

Great Intelligence has been the perfecting and completion of the Individual Man and Woman.

Natural Science claims that this primary object of Nature is distinctly foreshadowed in:

THAT PRINCIPLE IN NATURE WHICH IMPELS THE INDIVIDUAL ENTITY TO SEEK VIBRATORY CORRESPONDENCE IN ANOTHER LIKE ENTITY OF OPPOSITE POLARITY.

CHAPTER XXI

LOVE

Love is the highest (most intense) activity of a Soul. It is the direct and specific result of the perfect harmonic relation between one man and one woman. It leads to perfect Happiness in the marriage relation.

The word means just one thing, and one only: The highest activity of a Soul. Hence, anything which means *less* than "the highest activity of a Soul" is not Love.

The Individual Love relation of man and woman embraces ethical possibilities.

This is true by reason of the fact that only between Individuals of opposite polarity can there exist a union which may be at once physical, spiritual and psychical. Nor are such close harmonies possible even spiritually and psychically except between representatives of positive and receptive elements. Men and women who have vainly sought for ethical content in children or in friendship, will sooner or later confess this law.

When the scientific investigator proves the fact of life after physical death, he proves that man is a spiritual being with Intelligent occupations, as well as a mammal with physical functions. When he finds that rational and moral development continue in that other life, he proves that there are other generative agencies in Nature than the organs of digestion and reproduction. When he discovers that the spiritual world is inhabited by men and women, he discovers that sex is a Universal Principle, instead of a biological need. When he finds that men and women seek each other in that spiritual world with the same definite, exclusive desire they do here, he then realizes that Love represents a higher necessity than that of reproduction.

On the spiritual side of life men and women seek each other with even greater desire than they do here. They seek each other in response to the desire for intellectual companionship, and not from the passion of lust which too often takes the place of Love in physical marriages.

In that world, as in this, the same exclusive character dominates the Love relation. It is not *any* man or *any* woman, but the *one* man or *one* woman that the spiritual Lover seeks.

It may be a comfort to those who are unhappily mated here, to know that spiritual life equips the Individual much more easily to form happy relations.

It must be remembered that a proper discharge of earthly obligations is in itself the development which best fits the spiritual man or woman to form higher and happier relations in spiritual life.

These are some of the facts which mean that sex is a Universal and an eternal Principle, that Love is a Soul activity, and that Marriage is a spiritual and psychical necessity as well as a biological need.

Nature brings a message to man that satisfies his Intelligence and inspires a Soul to still higher effort.

The Individual man finds compensation for the struggle for nutrition, and the Individual woman finds reconcilement to the sacrifices of reproduction. This reading of Nature and this alone dignifies the sex rela-

tion, gives value to Individual existence, and explains Love as an Intelligent need of a Soul, and not a blind lust of a body.

Love is as involuntary as breathing. It is the instant and involuntary response of the Individual to the Universal Law of Harmonics.

There is no known principle or process in Nature that can *compel* Love between Nature's children. Love is the exact reverse of compulsion. It is the one phenomenon in Nature which defies every phase or force, whether that force be physical, spiritual or psychical.

An Individual is *impelled* to Love by a Universal Principle, and not physically *compelled.* Correspondences, co-operations and harmonics, and not compulsions, competitions and sacrifices, are the natural pathway of Love. Thus, destiny is fulfilled, not in contributions to the body nor to progeny nor to species, but in the highest possible Individual relations and attainments. Destiny is fulfilled in intellectual and moral activities, and not in following out the lines laid by the physical functions.

Natural Science finds a Universal basis for Love, instead of a physical one. It lays down a law of fulfillment in the place of a law of sacrifice. It formulates a philosophy of Individual development instead of one of Individual repression. This philosophy looks, not to sacrifice and resignation, but to Individual Happiness, as the goal of Intelligent life and endeavor.

By a long series of carefully proven facts, it clearly demonstrates that everything in this physical world has a Universal basis, and that Love comes into the world through this Universal law of consent, and not through physical compulsions, "at the point of the sword."

Natural Science is right when it declares that Love is the highest activity of a Soul, and that rational Happiness is its highest attainment. If the reader doubt this, let him review history. Let him study the activities of men and the Love relation of life. Let him analyze his own highest aspirations and ideals. Let him discover the main-spring of his own life. If it be not Love and Loving, he must confess that he falls below his ideal.

To debased passion which is pre-eminently selfish, and not to Love which is absolutely unselfish, must be referred all of the strife and discord which mark the evolution of sex. Misplaced affection may leave a temporary sorrow in a Soul. Separation from the beloved may mean loneliness; but never yet, in the affairs of men, did Love evoke unhappiness or commit a crime. Ungoverned passion and blind jealousies have made havoc in human affairs. Love, from the beginning, has never been anything but Love; and "Love suffereth long and is kind."

The attempt to define Love, except as the highest activity of a Soul, would amount to an absurdity. We cannot go behind the word itself. There are no synonyms for the word Love. There are no other words which would convey any clearer understanding as to the activity itself. Each Individual must measure the meaning and value of "Love" by his own observations and his own experiences.

Love is the supreme activity of an Intelligent Soul.

CHAPTER XXII

SEX RELATION

There is nothing prejudicial to sex in scientific analysis of its physical functions. It is as important as are the analyses of the spiritual and psychical functions. Nor is there anything gross in the true physical sex relation. That relation should be accepted as a legitimate office of human life. Properly viewed, it is one of love's expressions. Rightly guarded, it conserves the highest interests of the race. The physical sex relation is a *proper function* of life. It is not *the purpose* of life. Nor is it a function properly discharged until man knows the meaning and purpose of his own life.

Human ignorance brings confusion into the sex problem, as into every other vital issue of life. Here, as elsewhere, the free Will and Desire of ignorance pervert Nature's laws. In this relation, as in every other, man is a free moral agent. He may occupy himself in the grosser elements and offices of sex, thus arresting his own development. He is left perfectly free to invite the degeneracy and extinction of his own family or line. Nature, in the end, safeguards its meanings and purposes. Nature, in the end, defeats perverted and degenerate sex practices. It wipes out the offending family or community. The natural law of Affinity and the needs and requirements of an Intelligent Soul are the forces continually at work to overcome false theories and abnormal practices.

That which alone is prejudicial to sex is that *theory of sex,* promulgated by physical science. That which alone is detrimental to the sex relation is the deduction that "a biological need is the prime cause of marriage," and the basis of love between man and woman.

Many who secretly revolt at such doctrines have not the courage to contradict them. Others of gross inclinations adopt this position as an excuse for their own naturally low estimates of the sex relation. What is said is not meant to impeach the motives of physical science. The scientific skeptic is undoubtedly sincere. He desires only to uncover Nature to the Intelligence of man. His position is due to his limitations and not to a deliberate intention to mislead. Both Huxley and Haeckel accepted theories of evolution and of love which shocked their Intelligence. The writings of most of our great specialists along these lines indicate their reluctance to level their ideals of life and of love to the theories of their school.

Physical Science that claims to have solved the problem of evolution should be able to explain why both birds and men have died of grief when separated from the particular object of their desires. How will it explain this character of Individual preference as the result of a "blind procreative passion?" Thus far, physical science has not tried to explain this phenomenon. It contents itself with defining such manifestations as "inexplicable." So long as physical materialism fails to explain this general law of Individual preference in sex selection, it should not rest in its search for the factors and causes of evolution.

This phenomenon of Individual preference alone clearly refutes the theory that sex is no more than a physical device for reproduction, that it has no other motive, impulse nor meaning, than procreation. Instead, here is the phenomenon of physical life which clearly demonstrates the fact of Polarity or Affinity in Nature, as well as a blind biological need.

All modern materialism, rationalism and theology, find in sex but one meaning and one purpose, reproduction. Anything higher or finer, by way of an Individual, Intelligent and ethical necessity, has not yet been conceived by modern science and philosophy. Thus far, it has been left to the poets and to the common intuitions of mankind to preserve the true relation of love.

Neither scientific materialism nor theological materialism has disclosed the principle which impels the aggressive and pacific energies in Nature to combine. Neither has portrayed that greater struggle in which aggressive male Intelligence and receptive feminine Intelligence are engaged. Neither has conceived of the ethical purposes which rational masculine Will and rational feminine Desire are slowly working out.

To the findings of physical science we owe the rise of pessimistic philosophy. To these we must credit those doctrines of sex and love, against which developed Intelligence protests. Because of such findings, cause and effect are reversed. The highest and most subtle ethical values in life are made to appear as the mere efflorescence of the grossest functions of Nature. Because of this out-of-focus view, the true sex relation has been reduced to a "biological need."

Physical science substitutes the needs and requirements of the physical body for the needs and requirements of the Intelligence which operates the body. Modern science demonstrates chemical affinity. Is it not singular that it denies to an Intelligent Soul as subtle a principle as that which governs an atom of dust? Is it not singular that the same Intelligence which grasps the Universal Principle of Chemical Affinity is offended when asked to recognize the Universal Principle which draws Intelligent Beings together?

It has come to be almost unsafe to use the word "Affinity" in connection with human relations. The word has been prejudiced by reason of its misuse and misapplication by the ignorant, the designing and the vicious. The word has been misused to cover up immoralities. It has been misapplied by would-be reformers who, with but a glimpse of the law, have sought to regulate society. This, together with the fact that numerous men and women excuse their weaknesses upon the ground of "Affinity," has brought reproach upon the word itself. It has lost caste in society. As a result, the conventional fear it. Both science and theology have come to regard it with suspicion. It has come generally to be recognized as a synonym for "free-love."

All of this does not abrogate the Principle nor rob the word of its value. It illustrates the difficulties in the way of establishing a fact or a truth in Nature.

It is not especially surprising that physical science overlooks the higher implications of sex. Restricted as it is to the physical uses of that relation, it is natural that it should interpret the highest ethical relation of a Soul as an effect of the grossest physical function.

It is not surprising that physical science has overlooked the Universal Principle of Affinity. This oversight of physical science concerning Nature brings confusion and humiliation into all modern discussion of sex. Scientific oversight as to the principles and purposes involved has debased the name. It has leveled the intelligent affinity of a Soul to the unconscious affinities of physical substance.

If the Individual Intelligence of man did not continually dispute physical science and so-called rationalism, youth would be hopelessly demoralized. If it did not continually contravene scientific skepticism, no man could preserve the true understanding of love. No man could exalt his love relation above its reproductive function. A general acceptance of the deductions of physical materialism, as to sex, would be the end of that which is most sublime in the relation of man and woman. These deductions as to sex, marriage and reproduction constitute, at once, the most unscientific, and the most debasing doctrine that ever emanated from recognized authority.

Physical science dimly perceives the fundamental differences of masculine and feminine nature. It deals with them so confusedly as to increase rather than to dispel the mystery. When it explains the physical differences which obtain in sex, as results of the physical functions, that explanation appears plausible. When it comes to these marked distinctions in psychical nature, it is forced to admit that such distinctions are "inexplicable."

Thus far physical science has speculated in vain as to the causes of sex distinction. It publishes volumes of theory and statistical data. It has studied the habits, analyzed the blood, weighed the brain and followed out in detail the smallest clue which might lead to a solution. It has, however, analyzed, weighed and measured physical properties only. The means and methods thus far employed have failed. The subtle distinctions in sex have not been revealed at the dissecting table, in the laboratory, nor under the microscope. All that physical science has thus far discovered as to sex, may be summarized:

Sex inheres in all living matter.

The generative entity is defined as male.

The reproductive entity is defined as female.

The male half of Nature is characterized by greater physical strength and greater force of Will.

The feminine entity is characterized by a more delicate physical organism and the more pacific temperament.

The sexes are differentiated in appearance, in organic structure, in physical function, and in their intellectual activities and psychical temperament.

In human life, the mental as well as the physical activities of man are the more aggressive; those of woman are the more pacific.

The activities of masculine Intelligence more particularly conserve the acquirement of knowledge and the exercise of power. The activities of feminine Intelligence more particularly conserve the development and the preservation of established relations.

There is one fundamental sex characteristic in both the animal and the human kingdoms which has received but an incidental attention from physical science. This peculiar characteristic, dismissed as "inexplicable" by physical science, is, in fact, the very key to the evolution of man through sex selection. The law referred to is that of *Individual Preference,* which phenomenon obtains almost as universally in the animal kingdom as in the human.

That principle in Nature which impels one bird to seek another particular bird as its mate, or which impels a man to seek a particular woman as his wife, is the principle which refutes selection by blind and automatic processes. In the animal kingdom the Law of Individual Preference is governed by the intelligent Will and intelligent Desire of the male and female. In human life the same law is governed by the intelligent rational Will and intelligent rational Desire of Man and Woman.

This phenomenon of Individual Preference refutes the theory that sex is but a physical device for reproduction. Instead, it is the phenomenon of physical life which demonstrates the fact of spiritual and psychical affinities in Nature, as well as a biological need.

CHAPTER XXIII

MONOGAMY AND POLYGAMY

Physical science holds that the institution of marriage has no other meaning than "regulation of the sex appetite." It finds, nevertheless, that the best results as to reproduction are effected through unions by Individual Choice.

Physical science has declared:

That polygamy appears to be a natural relation.

That monogamy accompanies the highest known development.

Satisfied that Love unions produce the finest progeny, physical science concludes, not merely that Love marriages should be encouraged, but declares that the Individual should be permitted to form as many Love marriages as he chooses. This says in substance: "Marriage, if monogamous, should be made and dissolved at pleasure."

This bald proposition makes it appear

more repulsive than when presented in attractive style. These theories of physical science, like other distortions, are always rendered more repulsive when stripped of an attractive garb.

This the great common sense of civilization will condemn. It is an extreme possible only to minds that have become so engrossed with the functions of physical nature as to lose sight of those Universal Laws and Principles which govern intelligent and moral nature. This is a position which reduces man to the animal, levels Love to a matter of lust, and eliminates moral responsibility in the family relation.

The natural corollary to this singular proposition would mean that children become wards of the state, cared for by public officials at public expense. This "improved" system eliminates the parents and natural guardians. It discards, as unnecessary, parental and family affection which have so long been regarded as the foundation of the social order.

This is a logical outcome of Darwinian doctrine. Here we have, not merely a marital, but a social, educational and ethical system outlined upon the theory that "man is a mammal like any other with a better cerebral development than a horse or a dog."

In the very face of a system which admittedly accompanies the highest development on earth, it is suggested that we substitute practically a free selection; plainly speaking, a successive polygamy sanctioned by law. Here we have it seriously suggested that parents be relieved of their natural and moral responsibility for their own children, and that children be deprived of parental affection and personal influence whenever those parents desire to form other ties. We have also a marriage system proposed that shall be governed by the caprice or passion or self-interest of the Individual.

Physical science rightfully defines promiscuity as "an unnatural practice." It states facts when it claims that polygamy or prostitution has been or is the accompaniment of all grades of social development. It is also correct in assuming that strict monogamy characterizes the highest civilization, and that it is best for the whole people. It is right again when it finds that the best results as to reproduction depend upon love unions.

The Evolution of marriage, up to our present system of strict monogamy, represents the Evolution of the Rational Intelligence and the moral nature of man. The progress of civilization unquestionably proves that the rational mind and the intuitions of man set steadily toward monogamous and indissoluble union.

Such a marriage system has been made possible only by reason of the fact that man recognizes in himself something more than an animal. It means that he recognizes and accepts the responsibilities imposed upon a rational and moral being. It means that little by little he rises above the animal and conforms to regulations which satisfy an Intelligent Soul.

Nor could any Evolution of marriage have been possible, except for the fact that man realized such restrictions as beneficial. Even the very Individuals who secretly indulge and traffic in sexual commerce would not, if they could, repeal the laws which guard the physical, mental, moral, material and social well-being of the race.

When physical science talks of the "naturalness" of polygamy and prostitution, it considers only the Elements which are a part of physical nature. It fails to recall that the Evolution of Rational Intelligence and moral perceptions has been universally accompanied by a more and more rigid system of monogamous union. It ignores the fact that the nature of man universally inclines to such a system. No man, and surely no woman, balanced morally as well as mentally, could condemn monogamy in its principle. Even the libertine and prostitute would admit it to be an essential in the development of government, society and the home.

The average Individual condemns it only when he has mistakenly assumed its obligations and is cheated of his personal Happiness. Even the average men in civilized life, those given to personal indulgences, would be the first to resent the return to barbarism which is implied by "marriage made and dissolved at pleasure." It is safe to say that the great majority who enjoy the benefits of civilization and spiritual development, would protest against any scientific system that reduces marriage to a question of Individual caprice, cupidity or passion, and eliminates the responsibility of parents, consigning children to the care of the state.

The rational and moral Evolution of the average man has progressed too far for serious consideration of any system which would wipe out all that makes life worth living: the mutual Love and loyalty of men and women in the marriage relation, the moral responsibility to children, and those ideals which bind men and women and children to the home.

Nature and history sustain physical science up to a certain point. There are other facts in Nature which contravene those theories of physical science concerning the practices of polygamy and prostitution. These other facts, at present unknown to the physical scientist, show that such practices are not the intent of Nature. These other facts go to show that such a marriage system as outlined by physical science, if universally applied, would mean the physical, intellectual and moral degradation of humanity.

Promiscuity is unnatural in that it directly contravenes the Universal Law of Affinity. Polygamy and prostitution represent, not fulfillments of the Natural Law of Marriage, but *the effort to fulfill it.*

Every Entity from atom to man, is an Individual seeking vibratory correspondence in another like Individual of opposite Polarity. Every Individual seeks a correspondence in each and all of the Life Elements of which it is composed. The requirements of each Entity are simple or complex, according to its place in the scale of development; the mineral atom whose energies are eloctro-magnetic only, finds an Affinity or mate more readily than a man who represents the combined Elements of electro-magnetic, vito-chemical, spiritual and the Soul life Elements.

Every human being, as a distinct Individual in Nature, is a vibratory law unto himself. He has a degree of material refinement and a rate of vibratory action in both his physical and spiritual organisms, which are distinctly his own. He also has a psychical nature, a quality of Intelligence and a code of morals which are peculiar to himself.

These are the particular conditions, qualities and properties which constitute Individuality.

Such is the law which forbids promiscuity, suffers polygamy and leads on to monogamous and indissoluble union where all of its conditions are fulfilled.

Polygamy and prostitution are deplorable phases of the struggle for Self-completion and the struggle for Happiness. They represent the ignorant efforts of the undeveloped, the gross and the vicious, for self-adjustment. Both forms of sex relation are due to undeveloped reason and a low grade of morality.

In Natural Science, these practices are regarded as immature stages in human development. They are practices which may be termed experimental rather than unnatural. They are a means of education. They teach man through experience that he does not find permanent satisfaction in such relations, and are practices which retard true development so long as maintained.

Polygamy and prostitution must be classified as schools of experiment in which human Intelligence learns the apparent penalties of false sex relations.

These experiments appear to be the necessary trial of the Law which ignorance must make in the midst of Nature's subtle principles and forces. These gross practices, in their evil results, are a part of human education. They are not Laws of Nature, they are lessons involved in learning the Law.

Polygamy and prostitution, whether the result of passion, ambition, avarice, vanity or religious superstition, must be interpreted as a part of the long Struggle for Happiness.

No matter how coarse and repulsive those practices appear to the refined Soul, Natural Science detects under all revolting detail, the Universal search of an Individual Soul for its natural Affinity and mate, for its Individual Completion and Happiness. This search is a long one in point of both time and experience. It represents an almost infinite series of individual steps. It involves an almost infinite number of experiments and mistakes. It effects an almost infinite series of improvements.

Universal experience is the proof of this law.

This is proven by the stupendous fact of Evolution itself, for Evolution is the history of that search and struggle.

Natural Science has demonstrated that the Principle of Polarity is a fact of Nature; and that under its operation Individual Completion is but an expression of the union of one man and one woman in the perfect marriage relation. Thus it must be understood that Monogamy is that form of marriage which alone is consistent with Nature's great purpose – an indissoluble union.

CHAPTER XXIV

NATURAL MARRIAGE

Students of Nature are struck with the order, harmony and consistency which characterize the animal sex relation.

This is accounted for by the fact that the Intelligent animal responds instinctively to the Universal Principle of Affinity. He responds to each new attraction with a readiness which makes the act appear almost automatic. In animal life are none of those restraints or restrictions which prevent response to every stronger attraction. The Individual animal escapes the temperamental friction which comes in human life through social and legal restraints.

In human life marriage is a relation which calls for the exercise of an Individual and Independent Reason, as well as Intuition. To the capacity of Intuition is added an Individual and Rational Will with the Independent Power of Execution.

To these independent Powers and Capacities we must attribute the errors and confusion brought into the orderly operations of the Natural Law of Affinity. Man feels the same desires as the animal, but he indulges or restrains them at Will. Man, however, has Desires which animals do not feel. These also he may gratify or deny at Will. Man, like the animal, is forever seeking adjustment, but he does not seek it in exactly the same way. The animal has only his instincts to guide him. He does not make independent rational experiments. Man, though continually admonished by Conscience, has yet the Individual Power to ignore that Conscience and to follow a path marked out by his own Individual Reason.

Every man and woman can recall his or her own Individual fancies and unaccountable attractions and repulsions for those of the other sex. Each one knows from observation or from a personal experience that there is a Principle of sex attraction and selection which defies the arbitrary rulings of the civil law, the conventions of society, and even what appears to be one's own physical, material and moral interests. Here is the Principle which so frequently runs counter to social and commercial advantages that have been so "reasonably" planned for personal advantage. This "inexplicable caprice" in sex selection is, more than anything else, the factor which colors the history of nations and shapes the Individual destinies of men and women.

Though Nature furnishes human Intelligence the true principle of selection, the Individual has not that independent knowledge of the Law which enables him to reach a logical judgment. Men and women, eager for Happiness and full of their own preconceived ideals, rush into legal or illegal marriage with the first Individual who seems to meet the requirements. As a result, the large proportion of marriages represents only partial correspondences instead of the perfect harmonic.

Marriage occupies that broad middle ground between complete discord and perfect harmony. This means that few married pairs either hate or love each other. It means that in the average marriage, affection and antagonism alternately play. The great body of married people live in an Individual relation which is as far removed from actual Happiness as it is from actual misery.

Consciously or unconsciously, every man and woman is diligently seeking the true harmonic. Each one hopes to escape the discords which are so apparent in other lives.

While every Soul cherishes its own ideal of a perfect love relation, very few believe in its realization. Seriously to claim that there is such a realization possible is to lay one's self open to the criticisms of ignorance, and the ridicule of scientific skepticism.

There is a Natural Law of perfect marriage, and all social inharmony arises through transgression of this Law. All of our conjugal infidelities, deceptions, discords and sorrows represent either the innocent or ignorant or wilful violation of the Law.

Here and there are Individual pairs who appear to be fulfilling the Natural Law of Selection as well as the legal contract of marriage. Such unions are exceedingly rare. When it is conceived that a perfect marriage relation is a part of the evolutionary scheme, the mind has some conception of the task which Nature and the Law have set out to accomplish. This will appear to the skeptic as even a greater task than the gradual evolution of a man from a mollusk.

Natural Science, which has been studying and experimenting for ages along these lines, declares that the climax of the Individual development rests upon this perfect relation rationally effected.

The general average of Individual Content and Satisfaction will be immeasurably increased when the Individual is willing to expend the same Intellectual energy in the selection of a life-long companion that he does in the study of the arts and sciences, or even in the matter of horticulture and stock breeding.

The natural tendencies of evolutionary processes may be quickened by the Individual and Intelligent efforts of man himself.

Physical science demonstrates how human Intelligence, when brought to bear, may improve animal and vegetable species. It clearly proves that an Intelligent breeding and training of animals improves them physically and increases their Intelligence. It proves also that intelligent grafting and pruning improve vegetation in form, in luxuriance of foliage, in beauty of flowering and in the quality of fruit.

If intelligent employment of natural laws thus accelerates the development of the animal and the plant, how much more of satisfaction and benefit the Individual will receive through the same character of improvement.

The Individual who is himself refined and learned, who has keen sympathies, noble aspirations, and high moral principles, is the Individual who has the greater chances for a healthy, successful and happy human life.

Such a man or such a woman is best equipped to make the selection which is the basis of greater Content and Satisfaction.

The message of Nature to an Individual, when rightly understood, is one of encouragement and hope. To every Soul it says explicitly and directly:

"There is a Universal Law of Individual development and fulfillment. There is a Natural Law of Marriage and a Natural Law of Happiness."

CHAPTER XXV

LEGAL MARRIAGE

The legal institution of marriage gradually developed out of what appears to us as mental and moral chaos. Human society, in its primitive stages, displays apparently nothing more than the fierce ambition of the male half and the extreme stupidity of the female half. It is the effort by which undeveloped reason seeks to attain an Individual gain or satisfaction.

Out of these natural conditions of force on one side and inertia on the other, but one result has been possible, masculine domination by force and feminine subjection through weakness.

The men owned the women and children. Women were distributed, not married, to suit the gross caprice or fancy of the men of the tribe. They were the property of the tribe, used and misused to satisfy the savage passion of the stronger half of the community.

In tracing the origin of the legal system we cannot go farther back into the mental and moral twilight of humanity than is illustrated in:

"MARRIAGE BY CAPTURE"

In this brutal custom it is safe to say we strike the foundation of our own highly developed legal system and codes. Marriage by capture refers to the forcible capture and marriage of the women of one tribe by the men of another. This form of sex relation cannot be correctly designated as marriage. It represents more correctly the results of physical combat and the physical supremacy of man over woman and over other men. It marks the lowest point of human nature, and the smallest degree of natural Intelligence. On the other hand, it represents the free play of man's naturally fierce passions. Marriage by capture involves no greater exercise of Intelligence than to effect capture and hold the captive against her will and against other rivals.

"MARRIAGE BY PURCHASE AND SERVITUDE"

This refers to that condition of barbarism where women have become a matter of commerce and barter. At this stage the men not merely own and dominate women and children, but they have risen to an appreciation of their commercial value. The husband owns his slave wife or wives. A man may kill his wives or sell them to other men. He owns his daughters and sells them in marriage. In point of morality there is nothing to mark the distinction between marriage by purchase and marriage by capture, except that we here find the first indications of the recognition of the property rights of others. Marriage by purchase and servitude involves a certain exercise of the rational powers. It is one step in advance of pure lawlessness. It necessitates a crude set of customs or laws. It embraces regulations, confers rights and privileges, and imposes punishments for the infringement of the rights of others.

There is a considerable degree of difference between the period where each man maintains his own supposed rights by his Individual strength, and the point where Individual rights are recognized by the community or tribe. Marriage by purchase and servitude, with all of its brutalities, involves the exercise of reason and the first faint perception of the rights of others. As may be imagined, this complete subjugation of woman affords her little opportunity for advancement. The sex relation becomes a matter of barter and sale. It is subjected to every species of perversion that the fierce passions and low Intelligence of man can devise. This engenders a gross polygamy, which prevails until man attains the next step in evolution know as,

CONCUBINAGE.

This is the general form under which pure savagery emerges into semi-barbarism. This marks the period when the human mind has risen to a rational conception of a civil code of laws.

It is that form of marriage which fills the wide space between animal attraction and the noblest monogamic unions. Legal concubinage, admitted and practiced in so many countries, is a sort of free marriage, tolerated by custom, recognized by law.

This, in fact, is a blending of polygamy and monogamy, which at the same time gratifies the sex principle of selection and contributes to the material wealth of the Individual man. Concubinage will be found to cover the sex relation of a larger number of people than any other form of marriage.

MONOGAMY

Here, at last, we have a legal system which, in theory at least, represents the perfect sex relation. Here we have in crystallized form a rational conception of marriage which accords with the Universal Principle involved in perfect marriage.

Geographical, political and religious conditions give rise to countless vagaries in marriage. Polyandry has prevailed where men were largely in excess of women. The levirate is sustained by the codes of both Moses and Manu.

It is true that prostitution has been and is the universal accompaniment of all legal forms of marriage. It is an almost open practice among savages. It flourishes under concubinage. It is licensed by many civilized peoples. It is an unlicensed indulgence in what we define as "Society."

This is the brief outline of legal marriage and of the sex relation in the past and present.

Natural Science holds that legal marriage, as developed by man, is in accordance with the Universal Principles of Evolution. Legal marriage represents the effort made by the independent, rational mind of man, to adjust the sex relation. The laws of man upon this subject are only the expressions of his rational and moral self-development from lower to higher planes.

The history of legal marriage is the history of human experiment in the midst of Nature's hidden principles and subtle forces. It is the history of rational Intelligence working out Universal Principles of Nature. The evolution of reason and morality is necessarily by and through such experiment. Human reason approaches a knowledge of, and compliance with, Natural Laws by a long and devious route. Experience by experiment, and knowledge by experience, constitute the only path to Individual Completion and Happiness. The history of legal marriage is, indeed, a long record of ignorant experiment and consequent apparent penalty. All of this has been necessary to the final rational comprehension of the true sex principle.

The history of legal marriage is vastly more than a history of experiment and suffering. It is the history of individual achievement; a history of the rational and moral evolution of man. It is man alone who introduces a rational selection as a legitimate part of Natural Selection. Men and women unite, not only involuntarily and intuitionally, but voluntarily and rationally. Legal marriage represents the struggle for Self-Completion and the Struggle for Happiness through rational methods. Here is presented the phenomenon of Individual and Independent reason rising out of an irrational condition of Intelligence. Here is the record of a rational marriage relation evolving from irrational and chaotic impulses and passions.

The history of legal marriage is the history of masculine domination and feminine acquiescence. From the beginning woman has submitted to and supported laws in which she had no voice.

These were laws which disposed of her personal liberty, her body, her children, her Will and her property. The legal marriage system, as well as all civil and ecclesiastical codes, is the direct outgrowth of the masculine mind and not of the feminine. It is the aggressive masculine Intelligence which inclines to organization as a means of individual benefit. Civil law represents the aggressive mind seeking satisfaction through forceful conquest and acquirement. In the beginning legal marriage embodied neither justice nor morality. Instead, it represented the crude efforts of masculine Desire seeking to gratify itself. It represented the operation of undeveloped Reason, supported by a strong Will and a strong body.

At the beginning woman had no voice. For ages she was a subject only. So long as man remains the savage, woman remains the slave. If man at the beginning was fierce, woman was stupid. Physical force subjected physical cowardice. The strong Will dominated the weaker one. Man assumed control, woman acquiesced. Man was a tyrant, woman a slave.

Because of these fundamental differences in masculine and feminine nature, man was assigned the larger share in the rational development and material progress of the world. True to his nature, man bases his legal code upon property considerations and the principle of inheritance. In this he co-operates with other men. Woman, more closely bound to the personal and family relation, attempts to conserve her own interests by personal means and influence. Men concern themselves with general affairs, women with particular relations. The one legislates for himself and the community, the other strives for herself and her family.

The masculine mind seeks Self-Completion largely through rational processes, while woman is content to rely upon her intuitions. Legal marriage at every stage of Evolution bears the impress of the masculine mind and masculine nature, rather than that of the feminine.

Legal marriage represents the co-operation of man and of woman, gradually moving toward the perfect ideal, monogamous and indissoluble union, rationally contracted and legally sanctioned.

This brings us to a consideration of those particular causes which have impelled man continually to change and modify his own laws. When we say that legal marriage represents the rational development of man, we have only named the method by which he is able to improve upon primitive sex relations. This does not explain the cause of improvement. It does not explain why that rational method carries him from the grossest forms of polygamy to the noblest systems of monogamy. Here the inquirer must turn to Natural Science.

The secret cause of an improved marriage system is the same cause that binds certain birds in conjugal content for life.

THE UNIVERSAL LAW OF AFFINITY

The Evolution of the legal marriage system is due neither to the organs of digestion, generation, nor reproduction. Instead, it is based in the Universal Law of Affinity which impels the individual man to seek Individual Completion.

Legal marriage does not represent a "struggle for nutrition in the midst of a hostile environment." It represents a struggle for Happiness in the midst of unknown principles and forces.

The Universal Law of Affinity and the Individual Struggle for Happiness, have been the corrective agents in the development of legal marriage. Physical Science is right when it refers the depravities of human sex to the independent Reason of man. The independent power of Will, and of execution, enable man to pervert, if not to abrogate, every natural law of being. It is significant to note that even with the power to do so, man does not incline to general promiscuity in the sex relation. Here the Universal Principle of Affinity is more potent than the caprice of undeveloped reason.

In marriage, as in every other relation, the rational mind of man has sought regulation for the purpose of increasing his own satisfaction. In this, as in every other experiment, the immutable Principle of Affinity has operated to correct him and to revise his judgments. It sweeps away man-made regulations, from time to time, and vindicates itself in more equitable laws and codes. Even in savagery the Natural Law of Selection by Affinity prevails over arbitrary customs. The Individual Struggle for Happiness continually overrides the barbarous marital codes. The desire for personal liberty and the desire to give one's self freely in accordance with the Individual Will and Desire, are as strong in the savage as in the civilized. Slave women, incapable of physical resistance, and too timid for open defiance, will yet elude their purchasers, risking life, and give themselves to lovers of their own choosing.

The brutal penalties imposed by the master upon his unfaithful slave wife, fails to compel loyalty, just as the legal penalties of our own code sometimes fail to compel the loyalty of wives to husbands. If sex involved no other gratifications than physical ones, no married woman, whether savage or civilized, would invite the punishments that have always fallen most heavily upon women.

The Desire to follow Individual preference in the sex relation is the natural pathway toward true marriage. At the same time, it appears as the incorrigible factor in legal marriage. A careful review of the conjugal customs and characteristics of savagery show the same Individual Struggle for Happiness that moves the developed. The amours of the

Hottentot will not bear discussion by refined people, and yet, back of those gross practices is the same motive which impels the cultured gentleman to seek the lady of his choice, an overwhelming and overmastering Desire for Individual Satisfaction and Happiness.

From the lowest to the highest stage of development the Natural Law of Affinity continually operates to improve the legal system and to establish it upon the basis of Individual Love, as well as upon rational judgment. Another factor has been in operation toward the improvement of marriage which has not been considered by itself.

Legal marriage represents the struggle for equilibrium. The monogamous marriage system of the highly developed nations represents that struggle and the near approach to the true balance between man and woman.

Physical science, in considering the evolution of marriage, says: "The greatness of a nation is measured by the position its women occupy." Natural Science could not state that truth more strongly. For corroboration of this the reader is referred to the history of nations. He is asked to study the existing governments of the earth. In this study he will satisfy himself that all nations of the earth that hold their women in subjection or bound to unnatural customs render themselves inferior.

Man-made laws, whether in the name of government or religion, have imposed terrible penalties upon women. They have, as well, imposed penalties upon men and upon nations. Not only woman, but man and the nation, pay the apparent penalty of ignorant rulings and unnatural sex laws. Just in proportion as man perverts the natural, equal and reciprocal sex relation, in that exact proportion he is degraded and his nation is weakened.

Natural Science and philosophy based upon that science, stand squarely for the preservation of the legal institution of monogamic marriage. This position is based upon several considerations:

Law and order are a necessary part of man's rational development.

Legal marriage is a natural and legitimate accompaniment of the rational and moral development of the sex relation.

Legal marriage conserves the earthly and material interests of the Individual man and woman. It conserves the material and moral interests of children, of society and of the nation.

The legal system of monogamic union represents the physical, spiritual and psychical relation of man and woman.

This position must be understood to mean:

Opposition to everything that would overthrow the monogamic system, and relieve Individuals of their personal responsibility to children and to society.

Uncompromising hostility toward that moral laxity which would substitute either "free-love" or a licensed polygamy for our own rational, moral and natural system of monogamic union.

It is confidently hoped that such explicit statements will never be confounded with the countless matrimonial vagaries of would-be reformers. It is hoped that the philosophy laid down in this work may not be misinterpreted by those who, through general prejudices, distrust any Individual or any school that seeks to improve the marriage relation.

What is said does not imply that our monogamic system is the ideal fulfilled. It does mean that in outward form and by intent, our legal code represents the true relation of man and woman. Our legal code presupposes that the marriage of two Individuals represents a free and natural selection with a perfect community of interests, material, intellectual and moral. Acting upon this supposed declaration on the part of the Individuals, it unites them (by intention) for life.

Whatever may be the Individual disappointment and suffering under our legal system, it is not through fault of the civil code. Instead, it is because of the mis-mated natures which the code continues to bind when respect and common interests between the pair are gone. These penalties are not due to legal restrictions. They are the results of ignorant, hasty and mercenary marriage. They are the results of legal marriage which contravenes natural marriage, and not the effects of a faulty legal system.

When parents, teachers, society and the

law, labor to *prevent* unnatural marriage, there will be found less and less friction in legal marriage. The root of all matrimonial unhappiness lies outside and prior to legal marriage itself.

The man and woman who marry rationally, and whose mutual relations are based upon Universal Principles, will not condemn the monogamic code. To such as these the obligations, restrictions and requirements of legal marriage are accepted as the highest earthly privileges.

Legal marriage, as well as all other forms of sex union, represents the Struggle for Happiness. Every man-made custom and code which sought to improve the marriage relation, represents the rational effort to effect changes which would increase human Happiness. The fact that the legal code is an infinite series of legal reversals, corrections and amendments, shows that the true relation has not yet been attained. Man confesses this failure by his own reversals, and by every new amendment he offers. Every experiment shows that man has labored to achieve an Individually Happy marriage relation.

The best legal minds agree that monogamous marriage is accompanied by the best results, physically, morally, socially and nationally. They are satisfied that the monogamous and indissoluble union is the true type of marriage. No great jurist would claim that our American code is flawless, nor that our civil regulation of marriage is absolutely equitable. In fact, the continual modifications of our present statutes is a confession that the legal mind has not reached its own ideal of a perfect marriage system.

Our monogamic civil code is a rational approach to the true relation.

Natural Science stands for the legal code, as well as for the natural union of man and woman It stands firmly for the moral obligations of the legal system.

Whatever tends to prevent Natural marriage, or union by Love, is detrimental to the Individual, to offspring and to the race. Whatever tends to weaken the monogamic legal system is detrimental to the material and moral interests of the Individual, of children, of society and of the nation.

The civil code looks only to the material, physical and social interests of men, women and children. Nature looks only to a completed Individual through vibratory correspondences, physical, spiritual and psychical. Natural Science looks to Individual Happiness through and by a perfect physical, spiritual and psychical Affinity, sanctioned and guarded by all legal ceremonies and provisions.

Civil law is distinctly the outgrowth of Soul capacities. Every code of law stands for the recognition of an Individual responsibility. It is only the lowest of human beings who would be a law unto himself. The very first step man takes in the direction of law and order is a surrender of some of the things he has heretofore held as Individual rights. He recognizes the fact that Individual concession means the betterment of the community. He sees himself as a part of that community, enjoying certain other privileges which compensate for his concessions.

This, in fact, is law and the intent of law, to secure the general good through Individual concession and Individual restraint.

Civil law implies that the good of society demands the proper care and rearing of its children. It assumes that the natural parents are the proper legal custodians and protectors of their own children.

The civil marriage codes of advanced nations are in perfect accord with Nature's intent. That is, they grant every subject man and woman a prior right to free selection in marriage. At this point the law joins with Nature to furnish every Soul the opportunity to secure its Individual Happiness. After that choice is made the law, again reflecting the higher nature of man, binds those voluntary partners to a full responsibility for all of the consequences of that contract.

When once that choice is made and the contract signed their relation is no longer an individual question. It is one that affects society in general.

CHAPTER XXVI

DIVORCE

Men and women seeking self-adjustment are misled into unions which furnish but a temporary and imperfect correspondence. The struggle for Self-Completion and the struggle for Happiness soon impel them to separation. The natural Law of Affinity continually operates to render the bond intolerable. Those stronger attractions which impel separation may be a place, a person, an ambition, or it may be the natural desire of liberty for the pursuit of Happiness.

Unnatural human marriage engenders strife, resentment and mutual dislike. In this particular human marriage is unique in the kingdoms of Nature. Two animals mate and divorce themselves without engendering mutual dislike and hate. This is because they instantly respond to the natural law of attraction which draws them elsewhere. They instantly obey the dictates of those lower Life Elements which go to make up the animal.

In human marriage the responsibilities and obligations growing out of the Soul Element have created legal and moral barriers to unrestrained divorce. In human society the Individual is not permitted to follow the dictates of new attractions. He is bound to an inharmonious mate until natural inharmony is deepened into a definite and aggressive dislike.

The phenomenon of "repulsion," like the law of attraction, is accentuated in each higher kingdom. The "repulsion" which occurs between two atoms is a different thing from that which obtains between two rational beings forcibly bound in an intimate relation. Chemical atoms are continually seeking closer affinities. Chemical "repulsion" is but an unconscious incident in the operation of the Law of Attraction. Even in animal life separation appears as a part of the process by which the animal forms a more desirable association. It is an act apparently without Individual hostility or moral significance.

In human marriage "repulsion" is intensified, first, by the energies of the Soul Element, and next, by the legal restraint imposed after natural separation has occurred. The introduction of the Soul Element into marriage intensifies both attraction and "repulsion" and adds moral responsibility to both the act of separation and that of legal divorce.

The very Element which transforms marriage into a rational and moral relation is the same Element which imposes legal restraint and causes unhappiness where the marriage is inharmonious. The animal frees himself so easily from an undesired relation that he suffers nothing from his experiment. In legal marriage, the natural inharmony of two natures is aggravated by restraint into an active and individual hostility. While the animal is free to follow the natural law of Affinity, the individual man or woman is bound to an object which directly bars the way to the pursuit of Happiness in another direction.

Though the law of attraction operates in human life with increased energy, man himself has erected barriers which restrict the free and public expression of that law. Man responds to the Universal Law of Affinity as readily as the animal, but he also recognizes the responsibilities which Nature has imposed. Because of such recognition he undertakes to regulate marriage for the best good of other rational beings like himself. In this effort he formulates laws, marks out duties and raises barriers which would seem to interfere with Nature.

For this reason legal marriage and legal divorce are just as natural as are the free selections and separations of animals. While the dissolution of marriage in lower nature is an unconscious act, legal divorce in human life is a voluntary and rational act directly chargeable to the contracting parties.

Both human and animal divorce are acts incidental to the same Universal Principle:

THAT PRINCIPLE WHICH IMPELS EVERY ENTITY TO SEEK VIBRATORY CORRESPONDENCE IN ANOTHER LIKE ENTITY OF OPPOSITE POLARITY.

Nevertheless, human and animal divorce must be considered from points of view as widely different as are the controlling Elements in the life of man and that of animals.

Legal divorce is the concession made by society to Individuals who are mismated. Legal divorce is admission of the fact that a natural separation has already occurred between the legally bound. The difficulties with which legal divorce is attended go to show that the law is considering the obligations of marriage rather than the desires of the Individual for liberty.

Legal divorce is one of the expressions of a rational Soul which has risen to the consideration and control of its own affairs. This is in conformity to Nature, for each great kingdom of Nature is directly governed by its own highest element.

The law of marriage is based upon the effort to regulate the relation between the sexes for the best interests of society. The law of divorce is based upon exactly the same intent. It is a law looking, not to the Happiness of the Individual, but to the best material and moral interests of society.

Divorce must be viewed from the point of Individual responsibility to society and not from the point of an Individual personal Happiness.

In the relation of parents and children, arises that moral responsibility which must take precedence of all questions as to the happiness or unhappiness of parents. Here is involved an issue that does not obtain in animal life, but is of vast importance in human society. It may be true that the Individual man and woman were impelled to union by temporary correspondence of passion such as moves the animal to union. There may also arise the same "repulsion" which would immediately separate animals. This separation is as natural to humans as to animals when the principle of harmony is outraged.

Here, but not as with the animals, the Soul Life Element asserts itself, new considerations enter in and a new principle is evoked for the government of Nature's higher marriages. Animal marriage and separation represent the irrational and irresponsible obedience to the Universal Law of Affinity. Human legal marriage may be irrational and irresponsible, but in addition it represents an independent, rational contract, imposing present and future obligations. This legal contract implies, not only the mutual loyalty of the two who unite, but it also implies an obligation to the children of that union and to society in general. Legal divorce is regulated for the good of society alone, and the law holds that the best good of society rests with the proper care and training of children. Because of this fact it finally comes to mean that the question of divorce must be regulated for the good of the child, and not by later impulses, passions or desires of the parents.

The human infant has been brought into the world by the self-conscious, voluntary and responsible act of its parents. It appears in response to a natural law that has been evoked by two Intelligent Beings fully acquainted with the consequences of the law. This fixes an obligation which does and should take precedence, in both law and conscience, of every personal desire and demand.

This recognition of moral responsibility to offspring separates human from animal Intelligence and raises human life immeasurably beyond the life of the animal.

Parental responsibility is read from the book of Nature with equal clearness by science, by law and by religion. Modern physical science demonstrates physical responsibility in heredity. The proven facts of heredity show that a large proportion of children born are the victims of parental deformity and disease. The Law, which represents the rational Intelligence of man, holds that parents are responsible for the physical, material and intellectual well-being of their own children. Religion, which represents the moral principles in man, declares that parents are as responsible for the moral training of their children as for their physical and material comfort or their intellectual development.

With the several findings of science, law and religion, Natural Science and its correlated philosophy agree. Both science and Nature declare that every human infant has certain natural and inalienable rights:

A perfect physical body.

Material care and provision until old enough to be self-sustaining.

Intellectual and moral training under the daily, personal supervision of both parents.

When the average Intelligence rises to a clear perception of the moral obligation to children the demand for divorce will decrease in proportion. When the average man and woman recognize their full moral obligation to their own children they will seek to fulfill rather than to evade that duty. This they will do irrespective of present personal desires. This moral obligation will preserve the marriage tie, in form at least, even when the relation falls short of the ideal.

It is safe to say that this mutual obligation to children, rather than Love, binds a majority of married pairs. In thousands of households the physical relation of husband and wife is dissolved, while the relation of father and mother safeguards the children in their material and moral rights.

There are flagrant breaches of loyalty and of decency and of marital duties which justify and necessitate divorce.

Certain of our own states have gone so far as to recognize that there is a psychical as well as a physical and financial relation in marriage. When "Incompatibility" was added to the statutory grounds for divorce, the legal mind had come to recognize a higher principle in marriage than either physical fitness or chattel rights. "Incompatibility of temper," means neither physical disloyalty, criminal conduct, nor failure to meet the material obligations.

Instead, it means temperamental friction and conflict of natures in the intellectual and moral life. "Incompatibility" stands for discordant vibratory conditions and for an inharmonious alliance between two Intelligent Souls. This is one of the legal grounds of divorce which could be avoided through the mutual Intelligence and Self-Control of any two Individuals. No matter whether they love, or do not love, in the sense of husband and wife, any two people may adjust themselves to a mutually respectful and mutually friendly relation. This is their duty when the best interests of their children are involved.

Except for the mutual obligation to children, the law might profitably divorce mismated pairs upon their mutual request. The breaking of a burdensome contract between a childless couple would in no sense be detrimental to society. On the contrary, it would benefit the Individuals, giving them fresh opportunities for self-development.

Neither science, law, religion nor society is conserved by the forced intimate association of any one man and woman who are without children. In such cases the "collusion" of such a pair, instead of being a legal offense, should be the one proper reason and condition of divorce.

It is impossible to discuss legal divorce without reference to the Ecclesiastical Codes, which are felt by a large number of people to be even more binding than the legal contract. Ecclesiastical marriage has been universally more oppressive than the civil codes.

While the Church recognizes a universal principle in marriage, it fails to recognize the mistakes of men and women in entering into that relation, and makes no provision for such mistakes.

"No divorce" is as iniquitous as too easy divorce. There are marriage relations which it is immoral and dangerous to sustain. A separation that is not legalized is a blight to any life. "No divorce" is more conductive to general immorality than is an easy divorce system.

Between the good of society and the natural rights of the Individual the law should endeavor to deal equitably. The divorce laws of our many states are fair representatives of the various stages of development and the sectional differences which obtain in the several legal jurisdictions.

The intent of law, as well as of Nature, is monogamous and indissoluble union. Divorce is the legal recognition of failure of Nature's purpose. Legal divorce testifies to the violation of natural law, as well as the violation of a legal contract. It must be recognized as an expedient and a compromise. It must be accepted as one of those apparent penalties which man is perpetually paying through ignorant experiment in natural law.

Nature's effort is to effect indissoluble union. Divorce represents the protest of the Individual against unnatural relations which he has ignorantly assumed. The demand for divorce is a demand for Individual Liberty in the pursuit of Happiness.

Divorce, in itself, is not a factor in development. It is no part of either intellectual or moral progress. One may suffer smallpox from having unwittingly exposed himself. That experience is valueless except by way of warning to avoid contagious disease. Smallpox weakens and mars the physical body, and, temporarily at least, interferes with all of the interests and activities of life.

A keener sense of moral responsibility would decrease the number of divorces, and would lessen the number of young men and women who ignorantly bind themselves in unnatural and loveless marriage.

Legal enactments would not effect this improvement forced upon society. The mere enactment of statutory law does not necessarily compel the improvement which it implies. The improvement of human relations comes, in reality, through the gradual improvement and self-development of Individual men and women. Human beings are restrained, but they are not necessarily made better nor wiser nor happier, by acts of law.

Nor is the proper development of law possible until the average Intelligence and the average morality demand revision and amendment. Neither marriage nor divorce can be legally improved to any extent until the public, through education, demands reform.

The prevention of false relations and consequent suffering and divorce rests upon marriage which conforms to Nature's law. It rests upon marriage which fulfills the Universal Law of Affinity.

Our present stage of intellectual and moral development promises these improved relations for our younger generations. The slow processes of evolution have already brought the highest type of men and women into an approach to the true sex equilibrium. To the most advanced of both sexes marriage has come to be recognized as a relationship which must be contracted, guarded and fulfilled Intelligently under the laws of Nature and man.

There is but one natural and just preventive of legal divorce. That is marriage which satisfies the Principle of Polarity or Affinity. There is but one path to true marriage,—through a rational knowledge of that principle governing true marriage and through the honest endeavor of free men and women to seek union in accordance with their knowledge of that principle.

CHAPTER XXVII

MATHEMATICS OF MARRIAGE

The three natures of a normally developed man are equally developed. The equilateral triangle is a proper representation of the normally developed, or perfectly balanced man.

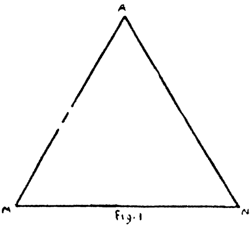


Fig. 1

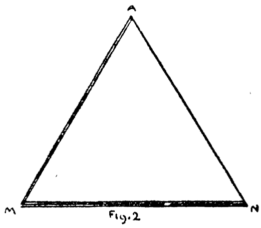


Fig. 2

The equilateral triangle (fig. 1) is a plane figure, bounded by three equal sides and having three equal angles.

Let the base line, MN, represent the physical side of man, MA, the spiritual, and NA, the psychical. The three lines are the same in length.

The three angles at M, A, and N are equal.

In the normally developed man, the Soul

NA, sustains an equal relationship to the spiritual body, MA, and the physical body, MN.

There is perfect harmony at every point of the Individual who is equally balanced.

The lines of a geometric figure have but one dimension; length. In figure 1 the lines are supposed to be geometric lines, possessing but the one dimension of length.

Such a figure does not properly represent the triune nature of man. For this reason, figure 2 has been substituted. Here is the same equilateral triangle, but with shaded lines, the base line, MN, being a heavy line, the oblique line, MA, a medium line, and the oblique, NA, a hair line. This figure has been chosen with special reference to the scientific explanation necessary in this connection.

The physical body of man is the coarsest of the three natures. It is properly represented by the heavy base line, MN. The finer spiritual organism is best represented by the medium line, MA, while the Intelligent Soul is properly represented by the hair line, NA.

The base line, MN, is composed of a tow string one-fourth of an inch in diameter.

The oblique line, MA, is a silk cord one-sixteenth of an inch in diameter.

The oblique line, NA, is the finest possible silver thread, a thread so fine as to be no more than visible.

Having in mind a triangle so constructed, the reader may obtain a clear conception of the actual relationship of the physical body, the spiritual body and the Soul. Set three sides of the triangle in vibratory motion. The coarse string, MN, will vibrate slowly. The more slender cord, MA, will vibrate more rapidly. The third, NA, will move at a still higher rate of vibratory action.

While the length of the sides is the same, they vibrate at entirely different ratios.

The base line, MN, vibrates slowly, being large in size and low in tension. The line, MA, vibrates more rapidly, being smaller in size and higher in tension. The same is true of the line, NA. This line is almost inconceivably smaller and higher in tension. In consequence, its vibratory action is immeasurably increased.

Scientifically, the triune nature of man corresponds to the three sides of a triangle as here represented. They naturally sustain to each other this vibratory relation. When man is normally or equally developed in each of his three natures, their vibratory action sustains a perfect harmonic relation to one another.

Suppose the vibratory action of the base line, MN, were represented by the number 3. Any multiple of this number would constitute a harmonic. The line, MA, should represent some multiple of three, as nine, twenty-seven, eighty-one, etc., while the line, NA, should be keyed to a harmonic relation with both of the other lines.

Man, whether in the grossest or most highly developed condition, has three natures, unlike in degrees of refinement and vibratory action; or, to return to our figure, man is always a triangle and that triangle always has three sides unequal in point of refinement and vibratory action.

Natural Science determines that the vibratory action of the two material bodies is governed by the Intelligent Ego.

The Soul is the important factor in the evolution of man.

Development embraces an equal and steady improvement in all of the members and organs of the physical body, in all of the members and organs of the spiritual body, and in all of the powers and capacities of the Soul.

Out of such development, only, does the equilateral triangle rise.

Only by a steady and harmonic activity in all the three phases of life does man properly develop his triune nature. He thus attains to that admirable condition of Poise, physically, spiritually and psychically, which is so readily recognized, but so little understood. Such a man gives us the example of one who is strong, brave, sympathetic, wise, just and merciful.

Man, as we usually find him, represents every conceivable stage of development except the perfect. He represents every kind of triangle except the equilateral.

Figure 3 may be said to represent the primitive man, scarcely risen from the purely animal conditions. It represents a man whose life is lived almost entirely upon the physical plane, or in the enjoyment of sensations received through the physical organs of sense. Both the spiritual body and the Soul fall far short of their proper development.

Such a man possesses neither keen intuitions nor good Intelligence. He has gross ambitions, appetites and passions, which he lives to gratify. Such a figure represents man in the lower grades of civilization.

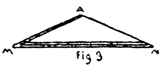


Fig 3

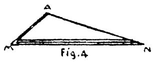


Fig. 4

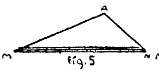


Fig. 5

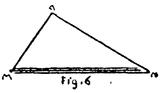


Fig. 6

Figure 4 is but a slight variation upon figure 3. The base line is the same, the strongest of the three. Here the Soul, though slow in development, is yet stronger. This indicates a certain exercise of the Intelligence. Such a man is equally gross with the other, with no keener intuitions but better reasoning power. He is a man of equally strong appetites and passions, but has a better knowledge of the things of this life. This figure might well represent the average Indian chief who rules in council.

Figure 5 is another slight variation upon figure 3. The difference here consists in the better development of the spiritual body. Such an Individual will have keener intuitions. He or she will be slightly less gross in physical habits, if not in moral perceptions. This person will incline to a Strong Desire for beauty and adornment, but will exhibit very little Intelligence in such tastes and adornments. This figure might well represent the Indian woman who, though as coarse as her chief, and even less Intelligent, yet exhibits a certain degree of æstheticism in her decorative work with skins, beads, feathers, shells and grasses.

Figure 6 represents a man whose life is lived largely upon the physical plane, with strong appetites and passions. This long base line and long Soul line, together with the short spiritual line, indicate a strong Intelligence operating upon the physical plane. Such a man about equally divides his life between physical and intellectual enjoyments and occupations. He prides himself upon his rationality. His ambitions and aspirations are mainly Intellectual, in spite of his strong physical proclivities. In this man the spiritual organism is overshadowed by the physical, and he receives few intuitions from the spiritual world. He is, therefore, more naturally a physical materialist, or an agnostic.

Figure 7 is the direct opposite of the preceding figure. It has the same heavy base line. This figure represents a person with a spiritual organism unusually sensitive. The shortness of the Soul line and the direction of the spiritual, indicate a rather low Intelligence and moral perception. The tendencies of such a person are mainly physical. While he has luxurious tastes and desires, his appetites and passions largely govern him. His intuitions being strong, he is continually inspired to finer development. The Intelligence and the moral forces being weak, he is unable to rise above his Desires. Such a man we know as well meaning, but weak, sensual and foolish. Such men do not acquire enough fame, except by accident, to be cited as examples

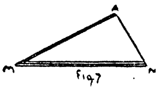


Fig 7

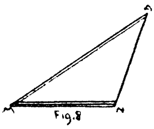


Fig. 8

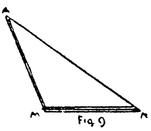


Fig 9

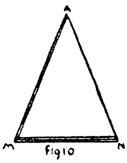


Fig 10

Figure 8 represents an Individual with a medium physical organism, average Soul development, but strong and sensitive spiritual organism. This represents a person who is guided by the impulses and emotions, rather than by the rational judgments. He is æsthetic in his nature, a lover of the arts, though lacking the Intellectual development necessary to become the artist. Such men as this often become religious evangelists, but never philosophers or skeptics. The great evangelists are generally fitting representatives of this type of man.

This figure represents the large majority of women.

Figure 9 represents one whose Soul activities predominate over both the physical and spiritual organisms. The lines here indicate what we would term a purely Intellectual development. Such an Intelligence would more naturally incline to the professions of science, law or philosophy. This represents a mind too strong for its environment. This is the type of man who often dies from the results of over mental work

Figure 10 represents a rare, yet abnormal, type of development. Such an Individual has a very frail physical body and weak physical strength. He is a highly developed Soul and has a well-developed spiritual body. Such a man has strong intuitions, checked and governed by a fine Intelligence. His impulses never control him. He invariably consults reason. Such development indicates superior moral perceptions and a keen sense of justice. There is little physical strength, consequently the appetites and passions are below normal. Such men are naturally students, philosophers and religious teachers.

The foregoing ten figures represent but ten distinct types. Ranging between these are countless variations from the normal or perfectly balanced type. These countless variations might be represented by an equal number of triangles, varying only in the degree of unequal development.

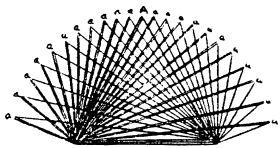


Fig 11

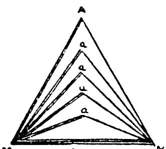


Fig. 12

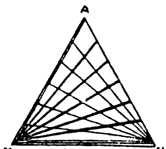


Fig 13

Figure 11 shows that with the same base line, there may be almost countless variations in triangles whose upper angles, a, a, a, etc., fall outside of the equilateral triangle, MAN.

Figure 12 shows another series of variations with the same base line. This suggests the countless triangles which may be built on the same base line, each triangle having two equal sides and two equal angles, and the apex of each triangle falling within the equilateral triangle.

Figure 13 shows still another series of variations with the same base line.

The variations in the triangle are practically infinite in number. Nor can the student fail to see how truly they represent man as we know him.

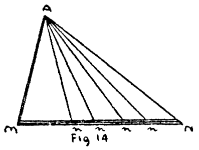


Fig 14

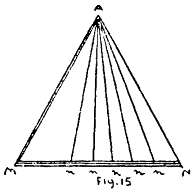


Fig. 15

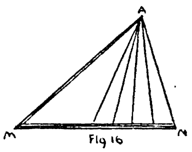


Fig 16

The figures from 14 to 16 are triangles showing the variations which may occur where the line MA is common to all.

The figures from 17 to 19 represent triangles which have the common line, NA.

These illustrations must suggest even to the most thoughtless:

The infinite variations of Individual character.

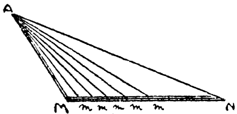


Fig 17

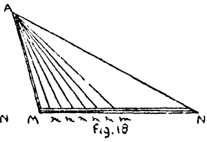


Fig. 18

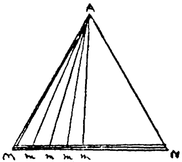


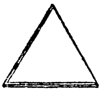
Fig. 19

The difficulties of reaching a perfect balance between the triune natures of the Individual.

Natural Science does not designate a perfectly balanced man, as a perfect man. It does not even define him as a Completed Individual. It must be remembered that the normal balance of the three natures may occur in an Individual of very low general development. A man may represent any sized equilateral triangle.

See the figures 21 to 25 inclusive. Each figure of this series is an equilateral triangle

21



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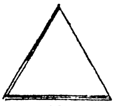

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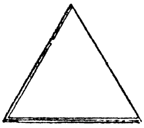

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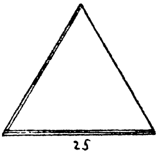

25

with lines similarly shaded. Each represents a man normally developed. Each represents a different degree of development, or what we might define as a different degree of maturity. Each differs from the other in stature of physical body, spiritual body and power of Soul. The first figure of the series indicates what we naturally designate as an undersized Individual, but one who is worthy as far as he goes. Such an Individual is weak in physical body, in spiritual body and in Soul. The last figure of the series represents a man whose physical body, spiritual body and Soul are unusually strong, fine and brilliant. This type of man becomes the hero among the common people.

Even among so-called great men, such types are rare. Conspicuous are the few whom their fellow men accept as standards of manly development.

Such as these meet the requirements of physical proportion and strength, of intuition, of rational judgment and of moral sensibility.

The fact that there are any such as these proves the possibilities in human nature. It suggests also the mighty undertaking of Nature which aims at even greater development of these harmoniously balanced Individuals.

It has already been shown that the human family, in its individual developments and abnormalities, represents an infinity of diversity. It must now be recalled that this infinity of diversity is sharply divided into masculine and feminine. It must be remembered that Nature is forever seeking to establish vibratory correspondence or equilibrium of forces between these masculine and feminine halves of humanity. By keeping Nature's purpose (which is equilibrium of forces), and the purpose of the Individual (which is Self-Completion), clearly in mind, it may be better conceived why evolution is a process requiring unmeasured time. It will be more easily understood why the Individual so often fails to achieve his purposes. It will be better understood why true marriage is so rarely accomplished during this earthly life.

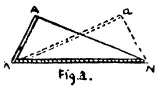

Fig. a.

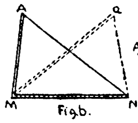

Fig. b.

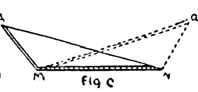

Fig c

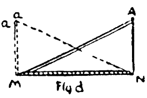

Fig d

Figure (a) represents two unequal triangles having in common only the base line.

The shaded triangle, MAN, represents man, while the dotted triangle MaN represents woman. By referring back to figures 3 and 4 there will be no difficulty in reading the marriage relationship illustrated in figure (a). Here are represented two people of equally low general development. Their one line of correspondence or sympathy, is the physical. The man has a somewhat better psychical development, while the woman is the more sensitive upon the spiritual side. This means that while these two are equally gross as to the physical life, the man has the better rational Intelligence, while the woman has the keener intuitions. Except in physical life, they have no sympathies. Such persons have little aspiration above the physical. It is mainly a marriage of passions and appetites. This, perhaps, represents the commonest type of mismating among people of low development and strong physical natures. Such persons continually mistake these physical correspondences and sympathies for love. They are misled into unions which scarcely suggest the true relation of marriage.

In figure (b) is represented another very common type of mismating. The only difference between this and figure (a) is the superior development which obtains in the spiritual body and the Soul. While both are pushing the lines of their lives upward, they are not the same lines. The Individual relationship is not improved. In fact, it indicates greater possibilities for discord and unhappiness. Both of these people have ambitions and aspirations far above the physical. They have not the same ambitions and aspirations. The height and inclination of the masculine line, NA, indicate a man well developed in rational lines, while the height and inclination of the feminine line, Ma, indicate a woman with a very sensitive spiritual organism.

Both of these Individuals have strong physical natures with correspondingly strong appetites and passions. The physical is the one line of coincidence. This physical correspondence yields nothing but temporary satisfaction to people thus developed. Each has risen to other demands and other necessities than the physical. Unfortunately they are not the same demands and necessities.

The order of masculine Intelligence here represented would incline the man to the pursuit of practical knowledge, such as the study of law, medicine and the sciences. The order of feminine Intelligence here represented would incline the woman to that which is artistic and æsthetic. She would occupy her Intelligence, mainly, with matters of luxury and comfort, and with ideas of beauty in dress, decoration, etc.

The man would pride himself on his "rationalism" and good sense. He would have few intuitions himself, nor patience with those who had. The woman, on the contrary, would live in her impulses and emotions and trust to her "impressions" for guidance.

While these people are well mated physically, they are far less companionable than a man and woman of lesser development who look entirely to physical gratifications for their pleasures. The man would crave companionship in his intellectual life, his ambitions and aspirations. He would need a sympathetic co-worker in the acquirement and use of practical knowledge. The woman would crave companionship in her æsthetic life. She would need a sympathetic Soul to share her emotions, impulses and impressions. She requires appreciation for her endeavors to beautify the home, to adorn herself, and to make a figure in society.

For such a pair there is nothing in marriage but perpetual misunderstanding and irritation and disappointment. To such a man this woman would appear as irrational, sentimental and shallow. To such a woman this man would appear as cold, unsympathetic and narrow.

Both may be honest, but neither can be happy in a relation which furnishes but one line of coincidence.

Figure (c) represents a curiously assorted couple, harmonious only on the physical plane. The man here represented shows an unusual psychical development, in the wrong direction. Here is a good Intelligence prostituted to base uses. It runs parallel with the earth, rather than in an ascending line. This indicates a mind occupied with selfish ambition and with sordid gain. This figure would well represent the money-getter, the great financier who makes his millions in total disregard of honesty, of justice and of common humanity. Such a man may have little education. He is without natural refinement. He is, nevertheless, hard-headed, practical, capable, and a power in the business world. This is the type of man who boasts of being "self-made." This is, indeed, a fact which he mistakenly fancies is to his credit.

The woman here represented shows an unusually strong spiritual development, in the wrong direction. The lines indicate an extremely sensitive spiritual organism, but a very low grade of Intelligence. Such a woman, if wholly uneducated, would be superstitious as well as cunning. She would be given to a consideration of signs, omens, presentiments, etc. Such a woman, if educated, is naturally religious, but her religion is as narrow as the figure which represents her. Such religion would mean faith without reason, and piety without principle.

Such a woman is impressionable, sensitive and unreasonable. Her "religion" is merely an expression of keen intuitions. It is not a rule of life, based upon rational conceptions of life.

Such a man and such a woman are, in fact, perverted from the normal balance. Their development is in the wrong direction. While such a woman would easily become the religious bigot, the man would just as naturally be a materialist of the most radical type. In matters pertaining to physical life and to material gain, they would find common ground. When it came to matters of "opinion" and to matters of "faith" there would be perpetual and irreconcilable differences.

Who of us, if we jog our memories, but can recall some couple who fairly approach this type? It is, unfortunately, a very common type of matrimonial failure.

Figure (d) represents still another type of mismating. In this case it is the man who possesses the more refined spiritual organism. It is the woman who has the higher and better grade of Intelligence. Here the physical side of the union is harmonious, but with those already given as types from which to study relations, the reader will have no difficulty in interpreting this and other double triangles.

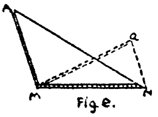

Fig. e.

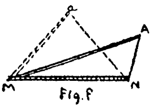

Fig. f

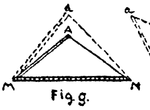

Fig. g.

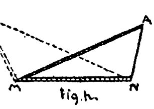

Fig. h.

Figures (e), (f), (g) and (h) represent other marriages, or rather partnerships between men and women, where the correspondence is on the physical plane alone.

Figures (i) and (j) are drawn to illustrate the countless variations which may occur with any given form of triangle. Figure (i) is a masculine triangle, suggesting his possibilities in the selection of a mate. Figure (j) is a feminine triangle, suggesting the possible mistakes in the same selection.

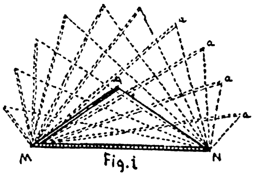

Fig. i

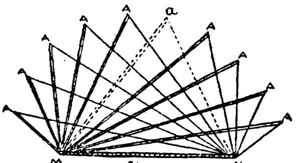

Fig. j.

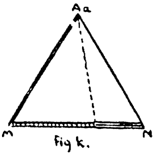

Fig k.

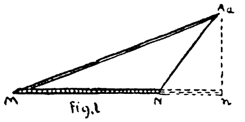

Fig. l

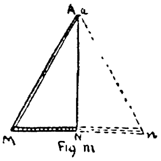

Fig m

Figures (k), (l) and (m) illustrate mismatings between people who are harmonious upon the spiritual side only. Neither the physical nor the Soul lines coincide. As a result, the bond of union here is in the realm of intuition, of artistic powers, and æsthetic tastes. Such a pair must look for their happiness through mutual sympathies in these only.

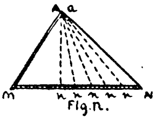

Fig. n.

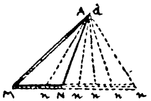

Fig. o.

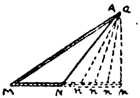

Fig. p.

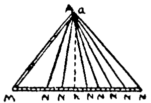

Fig. q.

Figures (n), (o), (p) and (q) suggest the variations which might occur in a mating where the spiritual alone coincides.

Figures (r), (s) and (t) illustrate the most unfortunate, and at the same time, a very large class of marriages. Here are represented the unions of men and women who have absolutely nothing in common. In neither of these

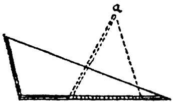

Fig. r.

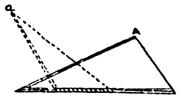

Fig. s.

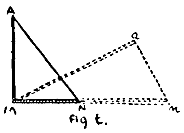

Fig. t.

conjoined triangles are there two lines which coincide. This means that here are represented legal partnerships having none of the elements of natural union. It means relationships without correspondence in any one department of being, physical, spiritual or psychical.

In such marriage there is no common

ground. There is the bond of neither passion, sympathies, intellectual pursuits, nor moral principles.

These figures fairly represent the conventional, mercenary, political and diplomatic marriage. They stand for every character of motive except those of passion, sympathy or love. These are invariably unhappy marriages, without hope of adjustment. In such marriage Universal Intelligence teaches Individual Intelligence the error of his way through the discords and disappointments evoked by his own acts.

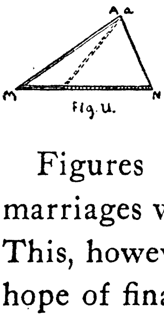

Fig. u.

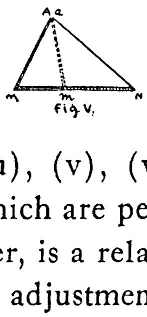

Fig. v.

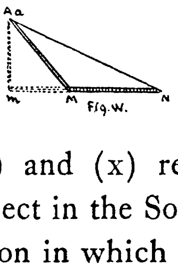

Fig. w.

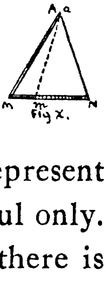

Fig. x.

Figures (u), (v), (w) and (x) represent marriages which are perfect in the Soul only. This, however, is a relation in which there is hope of final adjustment.

Given a man and a woman in whose Souls a perfect harmonic obtains, and you have a relation in which there is a basis of development. Such a pair are naturally and indissolubly bound. There may be differences in the degrees of refinement and vibratory action of both their bodies, physical and spiritual. They may be unequal in both physical and spiritual development. In this case the tendency is to bring those physical and spiritual conditions into a harmonious adjustment. When the inharmony of two Individuals lies only in the differences of the Souls' instruments, those differences will disappear. A Soul which has the power to improve and refine either body, and to increase its own activities in this or that direction, can effect any change desired. When once a Soul has recognized its perfect mate, it has then the inspiration and therefore the power to work through all conditions which constitute a barrier.

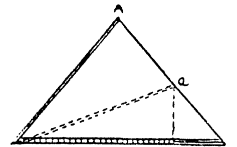

Fig. y.

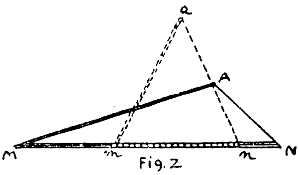

Fig. z.

Figures (y) and (z) represent yet another type of discordant marriage. Thus far the figures have represented Individuals of an average general development. This is the rule the world over, that people of the same race, nation and social class intermarry.

It will be observed that all the previous figures represent mismatings of people who have attained to the same general level in life. Other and more radical violations of the law may occur. A still more deplorable misalliance is possible.

In figures (y) and (z) is indicated, not only inharmony upon each side of life, but a general inharmony in point of average development.

Figure (y) might represent the marriage of a highly developed man to an uneducated, undeveloped woman; while figure (z) might represent the marriage of a delicate, educated woman to a coarse, uneducated man. Such a relation as this means degeneracy to the more highly developed of the pair. It is an unnatural relation for the less developed. It is a misery to the one and stupid dissatisfaction to the other. This is a crime against Nature which Nature but slowly condones.

Still another form of mismating is revealed in figures (A) and (B). Here is simply disproportion as between two normally developed Individuals. Such a marriage is a failure, but more especially to the Individual of the larger stature. In this union is disappointment, rather than open conflict; for two well-balanced people, however great the difference in their general development, will be considerate and amenable to reason. In every such case the lesser of the two is the happier. As far as the lines of life coincide the lesser finds response. The larger nature lives alone. For him or for her there is no companionship. The lesser never has enclosed and never can enclose the greater, whether the proposition involves two geometric triangles or two human beings.

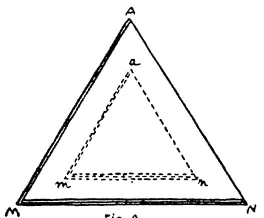

Fig A.

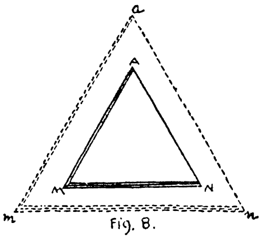

Fig. B.

Universal Intelligence governs the Mathematics of Marriage.

CHAPTER XXVIII

HARMONICS OF MARRIAGE

A well-balanced man, physically, spiritually and psychically, does not fulfill the purposes of Nature and the Individual. The completion of the Individual is not yet accomplished. By a unity of the trinity are established only what science defines as "primary" harmonics, harmony of physical body, spiritual body and Soul. This is the state or condition of Individual poise and power. It is not necessarily a state of Self-Completion. This is the state of being which enables an Individual more easily to arrive at the next higher range of harmonics. That next higher range is defined as "secondary" harmonics. It refers to harmonics set up by and through perfect vibratory correspondences with another Individual of opposite Polarity.

Music, like Love, has its mathematical side, vibration. It has also, like Love, a harmonic side, which covers the relation of vibrations to each other. Finally, as with Love, it has the side of effects, the value of those vibratory harmonics when they are reported to the Intelligent Soul. These effects constitute musical sounds, or music.

Both activities, of music and Love, rest upon the same general principle of vibration. Both are made up of harmonic ratios in vibratory action. Both produce effects upon human Intelligence which are pleasing and desirable.

The difference between musical harmonics and the harmonics of Love is as great as the difference between atoms and men. The difference in the value and effects of music and in the value and effects of Love, can only be conceived by comparing the activities of atmospheric waves, with the activities of Intelligent Souls. The one activity represents only the vibrations of the atmosphere falling upon the human ear. The other represents activities of a Self-Conscious Soul responding to the activities of another Self-Conscious Soul.

Music represents harmonic relations between waves of unconscious physical atmosphere. Love represents harmonic relations between two Intelligent Souls. When musical harmonics fall upon the ear a Soul experiences a pleasurable sensation. When the harmonics of Love exist between two Souls each enjoys Happiness.

If knowledge of the science of music is deemed an accomplishment, how much greater an achievement is knowledge of the science of Love! If a man must know the vibratory theory of music before he can become a composer, how much more necessary that he should know at least the rudiments of the science of Love before he defines himself a lover!

One may enjoy music without knowing either the theory or the practice. So one may Desire Love without knowing either the principle or the practices.

One may know the science of music without being a musician. One may master the vibratory theory of sound waves, may know the value of every note, and at the same time not be able to run the scale. So the student of human nature may master the scientific theory of Love, may fully comprehend the principle of those harmonics, without himself ever having experienced the joy of Loving.

A man may be a musician, with a "musical ear." Such an Individual, without a scintilla of the technical knowledge of music, may sing or play fairly well. Nobody will insist that a technical knowledge of music would interfere with, or detract from, his accomplishment. In the same way, a man or woman may be a Lover.

Who that knows human nature but will admit that a rational knowledge of the scientific principle of Love would be a benefit to mankind?

The Desire for Love, coupled with an undeveloped Intelligence, is the natural victim of selfishness and lust. The very fact that woman fundamentally Desires Love, makes it doubly her duty to study the laws involved. "Knowledge is power," and the woman who is able to discriminate between friendship, passion and Love, either in herself or in another, has the power to avoid all unhappy complications in the sex relation. The woman who knows scientifically and rationally what Love is and what it is not, need never become the victim of her own Desire for Love.

To the man or woman who knows the theory of music the science of Love will be clearly intelligible. In the same way the analogies between the effects of music and the effects of Love will be more readily comprehended by the Lover.

The Individual Intelligence recognizes in Nature two distinct general classes or kinds of sounds:

Musical sounds.

Sounds which are not musical.

A musical sound involves three distinct properties:

Pitch, or that property which distinguishes a musical tone as high or low.

Volume, or that property which distinguishes a musical tone as loud or soft.

Quality, or that property which distinguishes a musical tone as harsh or mellow, pleasing or offensive to the sense of hearing.

The pitch of a musical sound is governed by the number of vibrations per second.

The volume is governed by the distance

covered by the oscillations of the vibrating body or substance.

The quality of a musical sound is governed by the shape of the vibrations or sound waves.

Open the lid of a piano and you will observe that its strings vary in both length and size, beginning with the longest and largest string, which is about six feet long and almost a quarter of an inch in diameter, and ending with the shortest and smallest, which is less than one foot long and no larger than an ordinary thread.

Strike the end key on the left as you face the instrument, and it will set the largest and longest string in motion. The sound thus produced is the lowest tone of the piano. Strike the end key on the right, and it will set the shortest and smallest string in motion. The sound produced is the highest tone of the piano.

The longest and largest string oscillates or vibrates about thirty times per second; the shortest and smallest vibrates about four thousand times per second. The slower the vibrations the lower the pitch, and vice versa.

Strike the end key to the left very hard, and watch the longest string closely. It vibrates at first back and forth over a considerable distance, and the tone is very loud. The longer you watch it, the shorter is the distance covered by the vibrations and the softer the tone becomes, until the string ceases to vibrate and the sound dies out entirely. This proves that the volume of a musical sound is governed by the distance covered by the oscillations or vibrations of the vibrating body or substance.

The harmonics, or overtones, of a sound give it an individual form or shape. This often is called its character. It is difference of form in the sound waves that produces the different qualities of tone which we so easily discover in different instruments or voices.

As pitch in music is governed by the number of vibrations per second, so the true pitch of a human life is governed by the rapidity of all of its activities. The man whose physical organism is coarse, whose spiritual sensibilities are blunted, and whose moral nature is low and degraded, represents the lowest pitch of human life. He holds the keys of his own development in his own hands. He may raise or lower the tone of his life in exact proportion as he refines his physical and spiritual bodies and elevates his Soul desires.

As the volume of a musical sound is governed by the distance covered by the oscillations of the vibrating body, so the volume of a human life is determined by the distance over which its influence may be felt. The amount of energy expended by a Soul through the physical and spiritual bodies determines the distance to which its influence may be felt and its volume extended.

As the quality of a musical sound is governed by the shape or form of the vibrations or sound waves, so the quality of a human life is determined by the form or manner in which its activities are exerted. Human character is the common expression for quality in human life. The key is in the hands of each Individual. He may make his life harsh or sweet toward his fellow man, pleasing or offensive, as he chooses to develop his character.

In all these properties of human life, man is both instrument and performer at the same time. The music of his life is what he makes it. It is the result of his own Intelligence, If he would attain to the sweetest and the loftiest harmonies of life he must make of himself a perfect instrument, and he alone must have absolute command of the keyboard of his own existence.

Begin with middle C on the piano. Strike the key and hold it with the finger. While the C string is vibrating strike successively the notes running up the scale, and carefully observe the effect each one has upon the vibrating note C. The first note, D, produces a most unpleasant effect. It is thoroughly discordant when sounded with C. The next note, E, produces a very pleasing effect which seems to be a musical harmony. The next note, F, is not so pleasant. The next note, G, is particularly pleasing in its effect. It is in very close harmony. The next note, A, produces a strange effect. It is not so pleasant in its relation to C. It has a somber or saddening effect. The next note, B, produces the most unpleasant effect of all. It is painfully discordant

Strike the next note, which is C, an octave above the first note. A most interesting result follows. Its vibrations blend so perfectly with those of lower C, that the most acute ear can scarcely distinguish the fact that more than one string is vibrating. The effect is one of unison rather than of harmony. It is the same throughout the entire key-board of the piano. If all the seven C's of the instrument are set vibrating at the same time the effect is still one of *seeming* unison.

Human life illustrates this same law of relationship, this same law of sympathy. *Wherever we find a man and a woman whose lives seem to be in perfect unison there is represented the true marriage relation.* They stand distinctive among the human race.

They are distinguished because Nature has so provided that the perfect unison of all the elements in man and woman produces effects not common in society. Such a harmonic unison and such a response between the physical and spiritual bodies and the Soul of a man and a woman produce musical effects which cannot be concealed.

The numbers representing the vibrations of octaves sustain to each other the ratio of 1 to 2. Sixteen vibrations per second will produce the lowest tone which the human ear can distinguish. 16x2, or 32 vibrations per second, will produce the next octave above. 32x2, or 64 vibrations per second, will produce the next octave still higher. 64x2, or 128 vibrations per second, will produce the next octave above, and so on.

Thus, 16x2x2x2x2x2x2x2x2x2x2 equals 16,384, which is near the number of vibrations per second necessary to produce the highest tone which the human ear can distinguish.

The human ear can distinguish as musical tones, a range of only about ten octaves, or 71 notes of the regular ascending scale. Just why the number of vibrations of any given tone multiplied by 2 will produce an octave above, is not so easily explained here. It is a fact in Nature and as such must be recognized.

Just why the first and third, or the first and fifth of the scale struck together will produce a pleasing harmony, while the first and second or the first and seventh struck together will produce the most painful discord, are facts not easy to explain. They are facts of Nature, and as such must be recognized. The pleasing effect of the first and third, and of the first and fifth, is doubtless due to the vibratory ratios fixed by Nature between those particular notes of the scale. A different ratio between the first and second and the first and seventh is doubtless responsible for the unpleasant effect they produce upon the sensitive ear of the musician.

Take another pair (and of this class there are many in married life), whose relation is pleasant though not perfect. Here we have a relation analogous to the first and third and the first and fifth of the scale of music. There is a certain harmony though not a unison. This illustrates the relation of friendship. This is not Love. The Ethical state which such a pair experiences may be likened to the state which pessimism defines as Happiness, "the absence of pain." There are others, and a very large majority of married pairs, whose relations are most painful and irreconcilable discords. This unhappy state also depends upon an unfortunate ratio of relationships. These discords correspond to the vibratory relation of the first and second or the first and seventh of the musical scale.

Take two pianos tuned to the same pitch, placed on opposite sides of the same room.

Sit down at one of the instruments and place your foot upon the loud pedal. Ask some friend to go to the other piano and strike middle C. Hold your ear close down over the key-board and the instant C is struck upon the other piano you will hear the same string of the piano before you respond with a clear and distinct tone. Ask your friend to strike A, and immediately you will hear the A string of your own piano respond. Why is this? Because the vibratory ratings of the same strings are the same.

It is a principle in Nature that wherever two different objects have the same vibratory rate, if one is set in vibratory motion the other will respond to it. This is not only true of musical strings, but it is equally true of everything else in Nature. This is due to the harmonic relations throughout all Nature.

Given two musical strings keyed to the same pitch located near to each other, and it is impossible to set one in motion without causing the other immediately to respond. Why? Because such is the law of sympathy between them. The analogy is equally true and far more beautiful in the law of human life. *It is the key to the perfect marriage relation.* A man and a woman whose lives, physically, spiritually and psychically, are in perfect accord, can no more resist this law of sympathy than two strings keyed to the same pitch under the conditions above suggested.

But while you are at the piano try another experiment. Place your foot on the loud pedal and strike middle C again very softly. While it is vibrating have your friend strike the first D above middle C on the other piano very hard. You will find that your C string will stop vibrating and you will cease to hear it. You will hear your D string set up a strong vibration in response to the D struck by your friend upon the other piano.

You are prepared to ask why your C string ceased to vibrate so quickly. In all cases of discordant notes, the ratio of vibration between them is such that they neutralize each other. The waves cross one another in such manner as to destroy their force. The result is paralysis of the weaker tone.

The reader will have no difficulty in finding the unhappy parallel in human life. The marriage relation of all times has furnished the painful analogy. A man and a woman whose lives sustain to each other a vibratory ratio analogous to the first and second or the first and seventh of the musical scale, can produce nothing but discord. Every activity of the one is neutralized by that of the other. Life is only a terrible discord resulting in total paralysis of all that tends toward Love or Happiness. The overwhelming necessity for calm study and a rational understanding of the marriage relation is best indicated by the records of the divorce courts and the number of unhappy and mismated men and women everywhere.

The physical body of man which constitutes one side of the triangle, is an instrument of itself, upon which may be played all the tones and harmonics possible to physical nature. Every sensation, impulse, desire, emotion or passion of a Soul is a different string upon the harp of his physical instrument, the physical body.

The physical body of man alone represents all the possibilities of the fullest and most complete orchestration. The same is true of his spiritual body, the difference being that it covers a different range of harmonics. In the normally developed man the orchestration of both his physical and spiritual bodies is upon the basis of a perfect harmonic relation between them. The same is true of a Soul. While it touches the heights of harmonic possibilities, it is in perfect accord with the two orchestras of its being.

Imagine the harmonic possibilities of two such orchestras combined in a single instrument with a performer who could properly operate them.

Man, even when we consider him alone, represents infinite harmonic possibilities.

Let the human mind run on until it is weary with contemplation of the infinite sweetness, grandeur and power of harmonics inexpressible, and it has only touched upon the borderland of those realities which flow from a perfect union of man and woman in the highest conception of marriage.

Here, every string of human life in its twofold orchestration, finds its responsive harmonic in another life.

Musical sounds are the result of vibratory activity. Harmony in music is based upon the relations between musical sounds. Harmony must be traced back to the same vibratory activity which produces musical sound. Harmony produces a sensation through the ear of the listener which is agreeable and pleasurable. The pleasure we receive from musical harmonics must depend upon the same vibratory activity which produces the musical sounds.

Musical sounds, musical harmonics, and all the pleasures and joys of a Soul's response to music, are but Nature's expression of an intense vibratory activity.

Whoever has experienced the deep delight of listening to the symphonic harmonies of a grand orchestra under the direction of a master of music, will better understand and appreciate the principle it is here designed to make clear.

Picture the scene as it appears to the eye from the auditorium of a large theatre. The orchestra is upon the stage. Count its members. There are one hundred different performers. They are playing upon as many different instruments. Each man's mind and energies are bent upon performing his particular part as it is written upon the score in front of him. He does not know what his neighbor is doing except as he catches the sound of his instrument. Watch him closely. You will see that he is all alive with an intense activity. He is working as if his life were at stake. Now look at his neighbor and you will see the same evidences of intense Individual activity. Take in at a glance the entire orchestra as it is in the midst of a most difficult presto, crescendo movement, approaching a final and brilliant climax. Every member, from the first violinist down to the drummer, is exercising all of his energies properly to execute his particular score. Even the Impressario is beating the air with his baton as if he were endeavoring to annihilate a band of invisible demons.

The picture is one of the most intense energy and activity. It is one of Individual activity. It is one of general activity. It is one of combined activity. But what are the results? Musical harmonies and pleasurable sensations.

Musical harmony is not a static condition. It is the result of a most intense condition.

So it is in the Love relation of man and woman. Love is not a static condition. It is the highest activity of a Soul. It sets in motion every instrument and every member of man's two orchestras. It finds its response in the harmonic activities of the orchestras of woman. What are the results? The harmonics of life, the happiness of perfect Love.

Natural Science observes, investigates and demonstrates the harmonics of marriage as it does the harmonics of music. The man of average Intelligence is able to comprehend that music represents the principle of vibratory correspondence in operation. It requires a higher order of Intelligence to comprehend, much less to demonstrate, that Love is the same principle in operation.

Such is the Law.

With this understanding of the principle and processes involved in the harmonics of Love, it may sound paradoxical to say that Love is a state of rest.

Literally, the activities of Love are the farthest removed of all activities from a state of rest or inertia. In an ethical sense, the harmonics of that activity induce a condition of mind which is termed by the poets as rest. The word "rest," in this connection, really stands for that perfect equilibrium and harmony of activities which obtain in a reciprocal love relation. It represents that condition where all activities of all the elements in a man and woman constitute a perfect harmonic.

The "rest" which Love confers upon a Soul represents a state of the most intense activity. It is a tremendous increase of energy and accomplishment in every department of a Soul. That increase of activity is so free from friction and so reinforced by a mutual response as to produce upon an Intelligent Soul only the sense of relaxation, freedom and rest.

That "divine unrest," of which the poets sing, is simply the absence of the true harmonic relations in life. The charm of fine music is the sense of relaxation and rest which follows upon its perfect harmonies. Music is the refuge of tired Souls. It rests a Soul from the friction of daily living.

In countless lives music is the only substitute for Love. How many lonely men and women are there who, deprived of Love, seek natural and needed rest in the harmonies of sound? Indeed, music is the natural consolation of lonely, loveless lives.

Music and Love correspond in their general effects. Both musical harmonies and the harmonies of mutual Love produce upon Intelligence, under various conditions, a sense of exhilaration, of recreation, of relaxation and rest.

But these are only the general effects. Both music and Love have infinite moods and variations, with infinite shadings in effects. Those moods and variations must represent the Natural Law of harmony. The standards of music and the standards of Love are as fixed and immutable as the Law of Motion and Number which governs both activities. Neither a man nor a nation that delights in discord can appreciate the natural harmonies of Love.

Neither music nor Love is the result of arbitrary arrangement. They are not creatures of man-made customs and laws. Neither are they illusions nor habits of thought. They are definite activities governed by Universal Principles. They are verities in exactly the same sense that the Electro-Magnetic and the Vito-Chemical Life Element are verities.

The harmonics of marriage depend upon conformity to the eternal principle of Affinity.

Such marriage represents that state or condition wherein all of the physical, spiritual and psychical activities of two human beings constitute a perfect harmonic as to pitch, volume and quality.

Individual Intelligence governs the Harmonics of Marriage, and enjoys the music, or suffers from the discords which marriage itself produces.

CHAPTER XXIX

ETHICS OF MARRIAGE

To expect a Lover to keep the Vibratory Principle continually in mind, would be like insisting that an epicure should consider the processes of alimentation whenever he sat at a dainty feast.

The Lover seeks his beloved with the same intent that moves the audience to seek the musician. What the Lover Desires, and all that he Desires, are the ethical effects of Love; those exhilarating and inspiring sensations, impressions and emotions which he is to share with another. He cares nothing, generally knows nothing of the vibratory principle which governs the impulses, passions and emotions which he experiences. He has no knowledge of the vibratory conditions which Loving induces. He has no remote idea that by the very act of Loving he changes the vibratory conditions of both his physical and spiritual organisms. The Lover, first and last, is seeking his own Happiness, which is bound up in the Happiness of one other human being.

It is not until a philosopher becomes the Lover that the Lover concerns himself with the science of Love.

So the average man everywhere is Individually concerned with the effects of Love instead of its mathematical processes. The object of Individual Intelligence is its own Ethical Content. Individual Intelligence investigates the mathematics only as a final means to its desired Ethical ends.

War, art, science, law, literature, religion, philanthropy and "society" represent activities in which Individual Intelligence is attempting the solution of this question. The important consideration in this instance, is whether the Lover, after all, is not the wisest of all experimenters.

If the normality of Happiness be doubted let the reader study mankind and himself.

What principle in Nature is it that impels an Individual to conceal his unhappiness from the world as if it were a deformity or a disease?

Unhappiness is as clearly an abnormal condition as are physical deformity and mental aberration. The commonest facts of daily life prove that there is a normal standard of Individual Intelligence, Harmony and Happiness, just as there is one of physical strength, health and beauty.

The failure to attain this Ethical Standard is a deeper humiliation to pride than failure to reach the physical standard. If this were not the case of Nature how shall we explain the fact that the unhappy, like the deformed, diseased and criminal, shrink from critical observation and employ every art and artifice to conceal their misfortune?

Without reasoning a Soul recognizes its natural right to Happiness. To be physically perfect, mentally strong and ethically happy is the normal state towards which humanity moves. There is another common but significant fact which bears out this deduction as to the normality of Happiness and its dependence upon the Love relation. If we measure the value of a thing by the sorrow its loss occasions then Love is surely the "greatest thing in the world." There is no loss that compares to the loss of the beloved one.

There is no form of poverty that an Individual so skillfully conceals or so reluctantly confesses as the poverty of a loveless life. A man will admit financial straits or physical disease, he will confess his ignorance and thwarted ambitions. He will not, if he have natural pride, confess that he has lost the object of his Love. Under such affliction he shrinks from pity as he does from scorn. He has but one Desire, to hide his poverty.

To hide this misfortune and poverty men and women daily and hourly live lives of deception. Who can estimate the number of unhappy marriages deliberately entered upon by men and women for the sole purpose of concealing previous disappointments.

The sight of a disappointed and of a successful Lover is a lesson in the Law. The one arouses almost the same sense of pity and commiseration that we feel in the presence of physical deformity and disease. The other instantly gains our sympathy. We pass him smiling involuntarily, reflecting back his joyousness. If the disappointed Lover but drop his mask for a moment he excites either ridicule or pity. He is a social failure, a depressing object to his friends and a burden to himself.

All the world appreciates a Lover. It appreciates him for his radiance. He represents to a Soul, ethically, what physical perfection and beauty do to the eye. The world appreciates a Lover because, for the moment he is the visible, living exemplification of every other Soul. He is our own Desire tangibly realized in the flesh. Even the skeptic and cynic, decrying Love as lust and Happiness as delusion, envy that ecstasy which lifts the Lover above the plodding men of earth.

Even the onlooker realizes that the Lover lives in a world of his own. The unloved and unloving are always keenly conscious of the vast gulf which rolls between their own estate and his.

If sight of a Lover so clearly suggests his separateness from other men, what is that experience to a Lover himself? He who has realized the transforming power of a perfect Love already occupies a new heaven and a new earth. To him all things have been changed in the twinkling of an eye. Even the face of inanimate nature appears changed and glorified to his sense of vision. The difficulties and perplexities of his life have vanished. What was discouragement is now hope. What was in doubt is now cleared up. Tasks have become opportunities, and failure is a word he appears to have forgotten.

Every faculty of his Soul responds to the new conditions of harmony. Physical weariness, mental inertia, and mental indolence vanish, to be replaced by a new and bewildering strength, buoyancy and activity. To himself, if not to his friends, he suddenly appears to possess wealth and power and knowledge. For the first time in his life he knows the true meanings of the words, life, liberty, wealth and Happiness. For the first time he knows himself to be at one with all Nature. He wonders that he never before realized the loveliness of this world. Unsuspected beauties flash upon him everywhere. He feels himself at peace with all mankind. He discovers new virtues in his friends and acquaintances. He suddenly realizes the joy of existence. Nor is this in any sense imagination. It means that the Lover becomes a perfect note in the higher harmonics of Nature. He has risen to conscious sympathy with the Laws of being. He is become a seer and interpreter of truth. He boldly proclaims that God is Love and Love is God.

All things are possible to the Lover. The courage, the endurance, the patience and the suffering of faithful Love are reread and retold from generation to generation. The bare facts of history irrespective of science constitute unanswerable proof that man and woman alone have wrought out the true Love Story of the World. These are the unanswerable proof that Love is of the Soul and not of the body.

Nothing in the great drama of human life so quickly and so deeply rouses a Soul to sympathy as the sight of the mutual, loyal Love of a man and a woman. It does not matter whether that romance is enacted in the lowest or in the highest social life.

Who that Loves happily or has witnessed the perfect relation, can question or deny that transformation in his own life or the transfiguration he has perceived in others truly mated? Only a man and woman who Love really live. Only such as these are exercising the highest faculties of the Soul. Only such as these experience that rare exhilaration of the Soul which constitutes Happiness. Only these have found the key to life. Only these have proven that life is worth the living.

Happiness is the normal destiny of a Soul. It has for its base the same principle that gives warmth, color, life and music to this physical world. It is the normal state of a Soul, just as health is the normal state of a body. That subtle but distinct exhilaration which distinguishes a happy Individual is based upon an actual condition of a Soul, just as physical intoxication is based upon an actual condition of a physical nervous system.

"Beaming," "radiant," "illuminated," "transfigured" are the words familiarly used to describe this phenomenon as it manifests itself in the physical countenance of man. These words describe conditions which are as much facts of a Soul as the words "height," "weight," "strength" and "beauty" describe conditions of a physical body.

This exhilaration called Happiness is just as truly an expression of Natural Law as molecular action, or growth, or life, or Love itself. Indeed, it is an expression of the same Law.

Happiness is just as properly the subject of scientific investigation as the Law of gravitation or of heat or of light. The Struggle for Happiness is just as truly a human activity as the struggle for nutrition and the struggle for reproduction.

What then, according to science, is the final and vital issue in the Struggle for Individual Happiness?

Natural Science, familiar with the intellectual struggle and the ethical ideals of man in two worlds of matter, finds that the struggle for Completion and Happiness appears, in the last analysis, as the struggle for intelligent Companionship.

Actually proving this as a matter of Natural Law has consumed ages on the part of both Nature and science. It has cost untold energy and effort and suffering to the Individual who finally must admit that it is a Soul and not a body which is forever seeking Satisfaction. On the part of science it has consumed ages of study and experiment. It has required all means and methods known to Intelligence. It has required the deepest thought of the wisest scholars finally to determine that Happiness is essentially the response of Soul to Soul. All this has been necessary to final acceptance of this perfect Individual Ethical relation as a prerequisite in the full development of Individual character and as the necessary gateway to still greater achievement.

Marriage is the vital process in the Struggle for Self-Completion. It is the necessary school of experiment in which Individual Intelligence acquires rational knowledge of the Ethical Laws involved.

CHAPTER XXX

COMPANIONSHIP

In a dim way every Soul realizes the need of Companionship.

In a dim way every unmated Soul feels its incompleteness and its isolation. The necessity for overcoming or satisfying this vague but persistent need gives rise to that restless and often irrational condition which we define as "society."

In the lowest "society" the Individual seeks to satisfy his desires almost entirely through physical relations. Even here he must have equals if he hopes for pleasure. Even here his demand is unconsciously for Companionship.

In a higher stage the effort is for æsthetic sympathies as well as physical Affinities. Here the real effort is to find another Intelligence which enjoys the beauties and harmonies of Nature from the same point of Intellectual development as well as physical refinement.

It is only among the highest types that the Struggle for Intelligent Companionship is a Self-Conscious and Rational effort on the part of an Individual. Companionship means vastly more and *is* more to men and women of high degree than it is to those of lower range. The demand is now, Self-Consciously, the demand for response and fellowship in the rational activities and the ethical standards of one's Soul.

In one respect a Soul demand conforms to all lower demands. It represents, primarily, the operation of the Law of Polarity.

Natural Law is provable and proven under every test. This Soul demand, scientifically stated, means the demand of one Intelligence for another of such pitch, volume and quality as will constitute a perfect unison. This perfect unison necessitates the complementary energies of a positive and those of a receptive Intelligence.

This, a Companion for Intelligence, is what every Individual is, in reality, seeking in his Struggle for Individual Completion. This is the guaranty of Individual Content.

This is the fiat of the Great Intelligence which guides Nature in all departments.

Universal history and experience corroborate these deductions as to the harmonics of Individual Life. The Individual who knows history or society or himself, knows that the value and beauty and charm of life are made or marred by the Individual relations which he deliberately assumes, or which are thrust upon him by stronger Will or circumstance. So long as the closest relations of life are discordant, a Soul knows neither rest nor peace nor Happiness. This is a fact, no matter what may be the individual possessions or powers or knowledge or honors.

It is not until human Intelligence exhausts all other means provided by Nature, that it finally comes to this conclusion. After a Soul has long and vainly sought its ethical needs through passions and æsthetic pleasures, it comes to realize that the joys of existence lie far outside the domain of the purely material.

In the lowest rounds of life the Struggle for Happiness appears as the unhappiest of Struggles. Brutal brawling and sports and debaucheries absorb all of life's energies which are not required in the struggle for nutrition. This degraded phase of revelry and sport merges into the "good time" so persistently sought by honest ignorance. In this grade of life innocent folly and trivial sports replace the brutalities and immoralities of vicious ignorance. Later on we have "society" more refined, more cultured, but scarcely wiser than the common people. Here is the Struggle for Happiness with infinite waste of energy, vitality and Intelligence. In the name of "pleasure" life is given up to recreation, entertainment and amusement. "Society" represents the Struggle for Happiness through more refined physical and spiritual conditions. It represents epicureanism and æstheticism.

There is a world of still higher standards where the Intelligence seeks its own content. This is the realm of intellectual and moral activity; the world that embraces science, art, philosophy and philanthropy. This is the world whose inhabitants seek Happiness in knowledge, labor, thought, and in service to their fellow men. This includes the religious life in which a Soul seeks surcease of sorrow.

Here are the dreamers and ecstatics who, wrapt in visions of a future Happiness, take little thought for achieving it in this present life.

It is only after long trial that a Soul discovers that its ultimate serenity is not secured through the senses, nor by intellectual occupations, nor in altruistic labors. It comes to acknowledge that Individual Happiness of a rational being rests upon its Individual relation with another rational being like itself. Not until all other expedients have been tried and abandoned does man confess and realize that the charm of life lies solely and only in his Individual relation to some one other human being.

This is the marvelous truth which has been in process of proving ever since man set out upon the path of Self-Completion.

Loneliness is the commonest and the heaviest cross that is borne in this earthly life. A sense of isolation as to one's inner life and motives and aspirations is an almost Universal impression. The conviction that one is misunderstood is an everyday experience. To feel one's self without sympathy, even in one's own family, is so common as to excite neither wonder nor protest. One man says that he is lonely in "spirit," another that he is alone in his "heart life," still another that he is alone in the "life of the Soul." No matter what terms one employs, they all mean the same thing. Each means that a Soul is alone in its rational and ethical existence.

This sense of loneliness increases as a Soul ascends the scale of development. There comes a time in the life of a Soul when rational Intelligence assumes control, when it discards the fleeting satisfactions of the senses, as the elements of Happiness. There comes a time when æsthetic pleasures, intellectual occupations and even labors are no longer mistaken for the primary sources of Happiness. This is the period when a Soul realizes its essential need for an Individual Companionship in its many activities, when intellectual and ethical fellowship becomes the first necessity of existence. To such an Individual physical association, without this response, is loathsome; and æsthetic sympathies yield but a momentary pleasure. Neither the treasures nor triumphs of this world confer permanent joy upon such a being.

"It is not good for man to be alone." The ancient poet gave voice to Nature. His pronunciamento has been established throughout the ages as the voice of God himself. This has become an article of faith confessed by the whole human family.

The inspirations which underlie the most enduring works of man had their source in this cry of an Intelligent Soul for true Companionship. The most sublime in human accomplishment stands for this hope and expectation of a Soul. Art and literature are but echoes of this Universal refrain. The loftiest in poetry, the sweetest in music, the loveliest in color and form, are contributions to the true Love Story of the World. They are the shadows of other men's Desires. They are confessions of our own. This hunger of a Soul runs in minor key through everything that is worthy in human achievement, and the loftier the standard of the artist the loftier his production.

This inspiration, so clear and distinct to genius, is also the unconscious motive of the plodding lives below the level of genius. And if we but analyze the Individual need that inspires the enthusiasm of the religious devotee we shall find that his hope and expectation do not differ from the hope and expectation of all other men. The search for the Personal God is unconsciously the search of a Soul for its Mate.

The solitary life of a Soul is proof against every distraction or occupation that Intelligence can devise. It yields to neither the honors nor the pleasures of the world. A man may rule a kingdom and be absolutely alone. He may have indulged himself in every phase of revelry and entertainment, and in every right of power, remaining isolated in his real life. A woman may live in the close relation of wife or mother, she may pose as a social queen, yet she may never have known the first joys of real Companionship.

For this immeasurable loneliness of a Soul there is an alleviation, if not cure, which lies outside of the Individual relation. This is honest toil, whether it be with hands or brain.

The sadness of this isolation, on the other hand, may be immeasurably increased by idleness, wrong association and reckless misalliance.

This craving for response to one's own Desires, and rebellion against this inner solitude, constitute that subtle factor which leads men and women to violation of the social conventions.

Marital infidelity, the world over, is caused by a Soul craving satisfaction.

If this inference appears extravagant, let the reader stop and count the number of happy marriages which have come under his own personal observation. Let him count the number of Happy married men or women whom he actually knows as such in his own little world.

Natural Science, studying the Struggle for Happiness, declares that by far the greater number of Individuals are seeking that end along other lines than the true principle of harmonics. Comparing the motives and lives with the measure of Happiness that men secure through their so-called successes, it is seen that an Individual's idea of Happiness too often conflicts with the Universal Happiness principle. Taking into account this principle of harmonics in Nature, this modern philosophy of the ancient school declares that long-sought Happiness of the Individual rests upon Love and upon his ability to find Individual Completion through permanent union with his perfect Affinity.

This reading of the law furnishes the basis of propositions new in philosophy. These are propositions which must change the life of any man or woman who adopts them as the working formula of his or her daily life. The Philosophy of Individual Life, built upon a principle of harmonics instead of a principle of competition, declares:

Happiness is the moral destiny of a Soul.

Happiness rests upon the Individual relation of man and woman.

The attainment of Happiness is the goal, as well as the privilege, of rational beings.

Man and woman must work out this marital problem along lines conforming to the elements they represent. There have been and will be sins of omission and commission on both sides. This is the only path possible for the evolution of a rational and moral relation between these complementary Intelligences.

The past half century marks an epoch in the Struggle for Self-Completion, especially on the feminine side. This unprecedented incursion of woman into hitherto forbidden fields of educational and commercial life has its evolutionary meaning. It marks that strengthening of the feminine nature which guarantees rational and moral achievements, increased activity, added usefulness, and greater Content. Without losing the essential grace of womanliness, she is gaining in Will Power, and in reasoning power. She is gaining in breadth of Intelligence and in direction of purpose.

The best womanhood has earned that purely Intellectual equality with man she has so long desired. She has fitted herself to be the Companion of man's Intelligence, as well as his wife, or his mistress, or even the mother of his children.

The best types of both sexes enjoy an equality and fellowship which have no parallel in history. This relation represents the

Struggle for Self-Completion at one of its critical periods.

Though this era marks a closer harmony, it does not alter the relative natures or positions of these two powers. Man, if he does not degenerate, must continue the superior Will Power and master of this material world. Woman, if she does not deteriorate, must remain as the spirit of peace, the guardian of the relation of the sexes, and the inspiration of the ethical life of the world. The long and wearisome quest of Individual Intelligence for Self-Completion has an ending in the course of Nature, just as surely as the efforts of physical nature had an ending in the perfect physical organism. Whenever man and woman meet upon those terms of equality and reciprocity which Nature intends, they will have experienced marriage which is not made by courts of law. They will know a Companionship of which "society" is barren.

CHAPTER XXXI

TRUE MARRIAGE

True marriage upon the physical plane is a scientific possibility.

The principle involved is the Universal Principle of Polarity.

The process involved is the effort for vibratory correspondence between two Individuals of opposite Polarity.

The effects of true marriage are three-fold in character: mathematical, harmonic and ethical.

The Mathematics of marriage have to do with the rates of vibratory activity in the Individuals only.

The Harmonics of marriage have to do with the ratios which exist between the rates of vibratory activity of two Individuals of opposite Polarity.

The Ethics of marriage have to do only with the effects produced upon the Individual Intelligences of a man and a woman, by harmonic or inharmonic ratios between their Individual rates of vibratory activities.

True marriage is Vibratory in principle, Harmonic in relation and Ethical in effects.

The principle, process and effects of true marriage are analogous to the principle, process and effects of the union between Entities in all of the lower kingdoms of Nature.

Human marriage includes all of the affinities and effects which characterize the union of two atoms, two cells or two animals. Human marriage embraces effects superior to those of the lower unions. Human marriage adds those closer, sweeter harmonies, keener sensations and ethical effects which flow from the union of two rational Souls.

The difficulties which stand in the way of true marriage, rationally and scientifically contracted, are great, but they are not insurmountable. The obstacles are many, but they are not endless. There is a Natural Law of true marriage, and knowledge of that Law is obtainable. Its fulfillment is a human possibility.

All that has been previously declared as to the Universal Principle of Polarity, applies to the Intelligent Soul of man and woman. All that has been elucidated as to the process involved in the union of positive and receptive Entities, applies to the union of two rational beings. All that has been shown by way of effects, Mathematical, Harmonic and Ethical, applies to the physical, spiritual and psychical union of man and woman.

The Universal Principle of Polarity or Affinity, variously defined as the Law of Motion and Number, the Law of Vibration, the Natural Law of Selection, is also the Law of True Marriage. The same Universal Principle governs the involuntary Affinities of mineral and vegetable substance, the attraction between animals, and the Love between man and woman. As Nature advances, the process involved in marriage rises in importance. The Universal but involuntary struggle of mere substance for vibratory correspondence, is finally replaced by an Individual Self-Conscious Struggle of the Rational Soul for Happiness.

The Chemical Affinity of two mineral atoms results in a material cohesion which may be readily overcome. The vibratory correspondence of two mineral atoms establishes nothing more than equilibrium between the electro-magnetic energies of those atoms. This union represents a correspondence of vibratory action in the physical and ethereal substance of which the atoms are composed.

A man and a woman, by true marriage, attain something more than a vibratory correspondence in their material organisms. They arrive at an Individual Self-Conscious relation of mutual sympathy. They experience, not only a sensation called passion, but a universal activity called Love. They realize an Individual effect which they define as Happiness. They establish an equilibrium of forces psychically, as well as physically and spiritually.

There are preventives and remedies for marital inharmony:

The study and Intelligent comprehension of the Universal Principle of Affinity which is involved in the true relation.

The honest and Intelligent effort of young men and young women to marry in conformity to that principle.

The honest endeavor of the married to fulfill to the uttermost all self-imposed obligations, especially those which relate to the personal supervision and training of their children.

The first object should be the education of the Individual to knowledge of true mating, with the view of decreasing the number of false and mistaken marriages. Such education would directly benefit the nation, the family and the Individual.

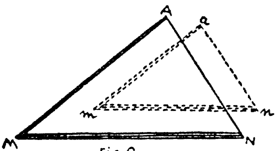

Fig. C.

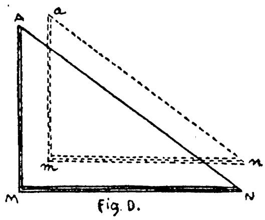

Fig. D.

True marriage may occur between two Individuals of any degree or character of development. This fact is illustrated in figures (C) and (D). Here we find true marriage, that is, union which fulfills the natural law of marriage. These figures do not represent the highest possibilities in marriage. They do not represent, either in form or stature or effects or influence, what marriage may mean to the Individual and to the world. Marriage, as here represented, is, nevertheless, a true relation, physically, spiritually and psychically. It is a true relation in that they find mutual response one in the other. Such a pair will find in each other a mutual companionship. The demands of each may be limited. They will be the same demands. Such a pair will seek no further for satisfaction, for sympathy or for companionship in any department of life.

For the purposes of illustration, it is necessary to let the Individuals in these pairs of related triangles, stand alone. To join them, as in the other illustrations, would make but one figure. As all lines coincide, the feminine dotted triangle would disappear in the straight lines of the masculine. This is what occurs in True Marriage. We would then have but a single figure which is True Marriage.

CHAPTER XXXII

PERFECT MARRIAGE

There now remains but one general type of marriage for illustration. This is the rarest in human society. This is the goal toward which all marriage systems are naturally, though slowly, tending.

A happy Love relation is intensified by rational knowledge of the principles involved, just as the appreciation of music increases with the rational understanding of the Laws of Harmony.

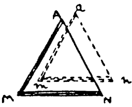

Fig.E

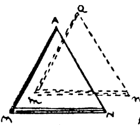

Fig F.

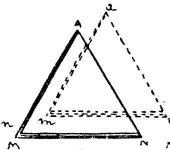

Fig.G.

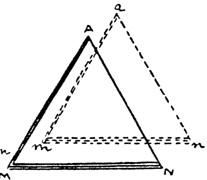

Fig.H.

Figures (E), (F), (G) and (H) represent the perfect unions of two Individuals. Each figure represents the union of two Individuals who are harmoniously balanced, physical, spiritual and psychical. While all of these figures represent perfect union, they represent unions of different value. Here is not only the union of two harmonious beings, but several harmonious unions of different grades. While each pair represents a perfect Individual relation and an Individual Completion, the several pairs do not by any means represent the same quality of companionship. They do not represent the same physical, spiritual or psychical strength and stature. They do not represent the same degree of energy, nor of power, nor of influence. They do not represent the same measure of learning, nor the same capacity for loving. They do not represent the same degree of Happiness to the Individual Soul, nor the same degree of benefit to the world at large.

The law of heredity is as inexorable as the law of motion and number. Figures (I) and (J) are given as mere suggestions, as to the effects of true and false marriage, upon the child, the family and society.

Figure (I) represents the perfect marriage relation and its mathematical results.

Figure (J) represents the unnatural and inharmonious marriage relation and its mathematical results.

It will be observed that all of the triangles which radiate from the perfect equilateral triangle, as a center, are also equilateral triangles, and that their combination presents a perfect composite figure.

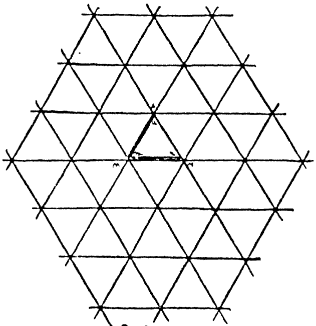

Fig. I.

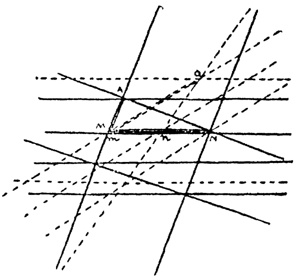

Fig. J.

In figure (J) the radiating triangles, with their unequal sides and unequal angles, also illustrate the laws of heredity. They suggest the inharmony of family and society, which necessarily result from an imperfect center. This figure is a very fair illustration of our present stage of marital, family and social development.

Thus it is that every man and every woman becomes a factor in the world for social order or for social chaos, as he or she fulfills or fails to fulfill the law of Perfect Marriage.

Rational Happiness is the highest attainment of a Soul. The attainment of rational Happiness rests upon a Perfect Marriage relation.

The Natural Scientist does not pretend that he has discovered all of the compensations which Nature has in store for man. He has so far investigated Nature's plan and purpose, as to feel justified in saying that Individual Completion and Happiness here and hereafter, come within the scope and intent of the Law. He claims that the primary necessity in such an estate is an Individual Love Relation which fulfills the Natural Law of Selection, or Marriage.

In such a relation Natural Science explains to the Individual that he or she finds that correspondence, sympathy and companionship which meet and satisfy the Individual demands of a Soul.

This is the vibratory correspondence Nature is forever seeking to establish. This is the harmonic relation which constitutes the highest reality of a Soul.

Every Individual should know that every right endeavor is a step nearer to Nature's purpose. The great general task of Nature is made possible by Individual Effort, which refines the physical body, develops Reason, and induces Morality. To aid the Individual in his search for this perfect relationship, Natural Science says to him:

"The fact that you are an Individual, differentiated from all others of your sex, must suggest to you that Nature can furnish but one perfect complementary of the other sex. No two men nor women ever had or ever will have the same physical, spiritual and psychical constitution, quality, power, or capacity. No two of the same sex are alike in their necessities. The Individual who fulfills every requirement of your own nature must belong to you and to none other. It is only such an Individual who can effect the true harmonic in your life. In this perfect relation *only* you may hope to escape satiety."

Mutual Love which creates the most intense and exquisite music of life, results in a condition of Happiness to which the great world is a stranger. Such a pair are the wonder and admiration and envy of the less fortunate. Absolute Love and perfect Happiness are so rare in the experience and observation of mankind that such a relation appears to be a gift of the gods.

All of life's energies are then exactly balanced and fully employed. All activities are harmonious activities. To every demand of every element is response and reinforcement. Thought answers thought. Principle strengthens principle. Will and Desire are one. The Soul has entered into rest.

This philosophy of Individual life accepts the Perfect Marriage relation as the necessary condition of Individual Happiness, an essential experience in the development of Individual character, and in the normal progress of a Soul. This position maintains Happiness as the normal state or condition of a Soul, and unhappiness as a departure from that state.

Love and Happiness are joys which Nature reserves for self-completed human beings.

CHAPTER XXXIII

ALTRUISM

Altruism is that state or condition of a Soul in which all of its energies and activities are centered upon the needs and requirements of our common humanity. It is that stage of development where the well-being and the advancement of others become the normal occupation of Intelligence. It is that stage of experience where pleasure, recreation and entertainment are found in labor for others. It is that point of Individual life beyond which our Happiness consists in the transmission of the truths we have learned and the benefits we have enjoyed.

Altruism is that state of being in which an Intelligent Soul increases its Happiness through what it may bestow rather than through what it may gain. It is that state in which Will and Desire are concentrated upon *giving* instead of *acquiring*.

To the Completed Individual Altruism is

a joy and a privilege. It is neither a duty nor a sacrifice.

Altruism thus interpreted, is the opposite pole of egoism. It means the substitution of "you" and "yours" for "I," "me" and "mine."

"I," "me" and "mine" are the dominant notes in human society. From the cradle to the grave we are victims of the personal pronoun. We live in it ourselves and our neighbors thrust it upon us. Absorbed in this personal pronoun and in the great personal problem, men, women and children, the wide world over, live, think and labor for "I," "me" and "mine." So self-centered are the most of us that these personal pronouns of our neighbors are but half heard and immediately forgotten.

So exacting is Nature, so intense the Struggle for Self-Completion, that only in Individual Completion can we turn from "I" to "you," or merge the interests of "mine" into "thine."

This intense egoism is an unconscious and innocent selfishness. Absorbed in this vital Struggle for Happiness, nobody realizes his own egoism. To accuse such an Individual of selfishness, would be to surprise and wound him, and in a sense to misjudge him. The man who gets "outside of himself" is the unusual man, but he is as welcome as sunlight anywhere and everywhere. The artist who can sink himself in his art is ungrudgingly praised by the world. Whoever loses himself in a common cause, or in his Altruism for humanity, is the man we would canonize.

The Incomplete Individual, man or woman, is not prepared for Altruism.

This does not mean that Altruism is not practiced in the world. It does not mean that generous impulses, noble sacrifices and splendid giving are lacking. It does not mean that the egoistic toilers of the earth are without sympathy, charity and generosity.

The philanthropies of times past and of the present forbid such suggestion.

The world is full of kindness, pessimism to the contrary. Generous impulses abound. Charity is everywhere. The average man experiences Altruistic impulses in many forms. He is moved by distress. He deplores misery, crime and poverty. He has compassion upon even the unworthy. He is impelled to relieve conditions which induce unpleasant emotions in his own breast. His Altruism comes in the nature of a duty or a sacrifice or a contribution to his own Ethical Content.

This does not mean that Altruism has become his actual occupation, nor that his benefactions spring from an unmixed motive—the joy of giving.

When it is said that the Incomplete Individual is not prepared for Altruism no more is meant than to say—no man or woman is prepared to give all of his or her energies to the world so long as part of those energies must be consumed in the egoistic Struggle for Self-Completion. It means that no one is prepared practically to live and teach the philosophy of Love and of Intelligent Happiness except he or she is grounded in the Love Principle, except he or she is Individually and Rationally Happy.

Every man and every woman is a factor for health or disease, for harmony or discord, for Happiness or unhappiness. Every human being radiates his own conditions, physical, spiritual and psychical. The radius of personal influence is only limited by personal power and by the counter influences of other Individuals.

Every rational being is responsible for the character of influences which he exerts upon his fellow man. A vicious man will arouse the vicious instincts of other men. An immoral man lowers the moral tone of his associates. A quarrelsome Individual breeds discord. One melancholy member clouds an entire family circle. One fretful, peevish Soul irritates every other Soul in its neighborhood. An exhibition of selfishness provokes other people to withhold their generosities. Selfish unhappiness is as contagious as smallpox. One selfishly unhappy Individual is a source of positive evil and moral degeneration, as far as the poison of his personal influence extends.

The state of Altruism is as definite a state as that of selfishness or viciousness or immorality. It is also farther reaching in its influence and richer in effects than any other known state of being.

To arrive at the state of Altruism requires that a Soul should have individually demonstrated the principle of harmonics and personally attained Happiness.

The Individual who is rationally happy has reached the end of personal Desire. He is neither oppressed nor distracted by Individual wants. He has ceased to make demands upon Nature or society for his Individual Happiness. In this natural cessation of personal demands egoism dies its natural death. It has not been strangled by austerities nor crushed out by religious superstitions nor covered up by social conventions. Happiness is unselfishness in its literal sense. Altruism is a result of Happiness.

The Completed Individual, the perfectly happy man, has no other choice of occupation than a work for humanity. It must be remembered that the state of Individual Completion is the state of the most intense psychical activity. Intelligence must have occupation. The happy man, as well as the unhappy, must find employment for his energies and capacities. The divine law of labor encloses the Completed Individual and urges him to other achievements. Such a man or woman is alive with splendid enthusiasm;

and seeing life beyond the narrow limit of self, maps out accomplishments undreamed of by those in the midst of the egoistic Struggle for Happiness. To such as these, action is necessity, while inertia and idleness are as impossible as egoism and selfishness.

To such as these Altruism is a practical occupation, as well as recreation and pleasure. To such, humanity is his family, the world is his field and to do good is his religion. This is an Altruism which makes Universal Brotherhood a splendid possibility, and an eternal hell a hideous impossibility.

What other occupation is open to an Individually Completed life, than the splendid task of imparting its gains to others? What other motive can inspire the really happy man except the desire to make other people happy? It is a Law of Nature that impels us to bring others to our own condition. The Universal principle of harmonics impels every Individual to seek to bring his neighbor to his own intellectual and ethical state of being. The man and woman, mutually attuned to the harmonics of Love, and released from egoistic considerations, are thenceforth impelled by every law of development to impart their own condition to their fellow man.

Being happy themselves, they are irresistibly moved to minister to the Happiness of the world. They are irresistibly inspired to pass on to others that knowledge and those principles which shall change discord into harmony, fear into hope, loneliness into companionship, and sorrow into joy.

Ask any rational man what he would do if he were absolutely happy. He will invariably reply, "I would make other people happy." Ask the happy man in what he finds his greatest pleasure, and he will tell you, "In doing what good I can in the world and helping other people to be happy."

Just here is the radical point of departure between the ancient and this modern interpretation as to the place, value and purpose of the Individual in Nature. An Individually happy earthly life was apparently the last and least consideration in the ancient philosophies. Indeed, most of the teaching, and much of the practices of its devotees, are calculated to inspire the mind with the in-significance of the Individual and the presumption of his desire for Individual Happiness. The natural and happy love life is made to appear as something quite foreign to, if not actually opposed to the "higher life of a Soul." The desire for, and the determination to seek such a relation, are made to appear rather as the temptation of the "lower nature" than a legitimate part of so-called "Spiritual Illumination."

Impressed by such doctrine, the would-be "mystic" comes to consider marriage and Individual Love with its duties and joys, as a mere phase, a mere passing experience of a Soul which is seeking to "lose itself in the Universal." This attempt to reach the higher altitudes of Altruism by ignoring the natural necessities of an Individual, results in a doctrine of "Impersonality" that is contrary to Nature, and deadening to the Individual faculties. This is a doctrine which rests securely upon such terms as "selflessness," and whose aim is defined as "oneness" with a Universal, uncomprehended, and incomprehensible Ultimate.

This attempt of the modern "occultist" to govern his life by ancient interpretations of man and his destiny, results in curious encounters between ancient mysticism and modern common sense.

The clear-headed western skeptic may be forgiven his occasional criticism of what he designates as "Oriental Fads." Such a man may well question the wisdom of an American woman who, born and reared in this western atmosphere of religious, social and legal equality for women, abjures Christianity, joins an Indian sect, takes vows of celibacy and poverty, and dons a yellow robe, that she may be better able to practice the golden rule.

Such a critic, if a thinker, would know that celibacy is a contravention of Nature. If he were a scientist he would know that the celibacy of the highly developed defeats racial improvement. If he were an economist, he would know that "vows of poverty" mean the shifting of personal responsibility for maintenance upon an already overtaxed public. If he were a practical statistician, he would calculate the physical, industrial, and moral results, if nine out of every ten citizens of this great republic vowed themselves to celibacy and poverty, leaving the other one-tenth to replenish the earth and furnish subsistence for the whole.

In these particular interpretations of Individual rights and responsibilities this philosophy contravenes ancient dogmas and practices. It unequivocally affirms that Altruism rests upon neither celibacy nor poverty. It declares that he who seeks the approval of Nature's God and his fellow man, defeats that end by seclusion, celibacy and poverty.

A philosophy which hopes to satisfy modern progressive Intelligence must banish the unnatural and unholy martyrdom. It must replace selfish seclusion with an active usefulness in the world. It must replace the degenerative effects of austere celibacy with the ennobling impulses of a natural Love life. It must substitute the self-respect of Individual effort for the self-degradation inseparable from "vows of poverty."

It will banish an Altruism wrung from somber doctrines, from cheated hearts, and poverty-stricken lives. It will set forth that splendid Altruism which overflows in a Soul who has self-sought and self-earned an Individual Independence and an Individually Happy Love Life.

Happiness is the most irresistible teacher of goodness. The example of one rationally happy being is farther reaching and more enduring than volumes of precept. Such a man or woman is the most potent factor for healthful development to be found on earth.

As a man thinks, so is he, and so does he labor. A Soul who has climbed to the summit, who has reached the goal, who has attained his heart's desire, is the one and only mortal properly equipped to teach Happiness to an ignorant and sorrowing world. He is the only Individual rightly conditioned to furnish both example and precept.

Only such as have reached the stage of Individual Completion, are prepared to give themselves wholly and joyously to the task of teaching mankind. The Man and Woman who together have proven the Law of Love, and whose Individual Happiness is completed in each other, have no other Will nor Desire than Altruism.

About The Author

Florence Huntley was born July 3, 1856 in Alliance, Ohio to the Reverend Henry and Charlotte Chance. Little is known of her early years, her education or of her marriage to author Stanley Huntley. After being widowed in 1885, she became a journalist and assistant editor with the St. Paul Pioneer Press.

Florence Huntley met John Richardson in 1887 becoming his first student in Natural Science. Over the next several years, she made considerable progress in her spiritual studies demonstrating many of the propositions advanced by Natural Science. During this period, she worked as an assistant editor on the Washington Post and wrote *The Dream Child,* A fictional work incorporating many of the spiritual truths gleaned from her studies in Natural Science.

In 1894, she joined John Richardson in Chicago where they worked together on a daily basis establishing the Great School of Natural Science in the United States. Under his guidance and supervision, she wrote the *Harmonics of Evolution* which was finally published in 1897. Over the next fourteen years, Florence Huntley and John Richardson worked together as co-worker and companion in building and directing the School. During this period, she directed the Women's Department, acted as editor, co-created instructional materials, wrote articles, established the League of Visible Helpers and authored over 50,000 letters providing spiritual comfort and guidance to troubled souls.

Florence Huntley and John Richardson were married in 1910 and in his words, "..were by the gracious benediction of the Higher Destiny, permitted to realize two full years of 'The fulfilling of the Law' in the most perfect Companionship and Comradeship." She made her transition to the Spiritual Realms in 1912.

The Great School of Natural Science

"The Philosophy of Individual Life" is taught through five core textbooks known as The Harmonic Series.

The Harmonic Series

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Accountability and Personal Responsibility.

The Great Work - explains how one must live and what he or she must do to enable himself or herself to demonstrate the fact of a spiritual life beyond physical death constructively; and that any individual who has "The Intelligence to know, the Courage to dare, and the Perseverance to do," may accomplish the "Great Work" of Self-Development and Self-Completion, and constructively make a demonstration of a spiritual life after physical death, here while living on the physical plane. But more important than this, it explains how one may "live the life" on this earth plane in such manner as to derive the greatest benefit, and thereby fulfill the purpose of this earthly existence.

The Great Psychological Crime - traces the effects of the Destructive Principle of Nature in individual life beginning with the effects of over indulging in what may be termed negative emotions (anger, fear, self-pity, etc.). It develops further the concept that those who seek through hypnotic and mediumistic (channeling) methods to prove the fact of a life after physical death are in fact inviting the Destructive

Principle of Nature into their lives.

The Great Known - is of vital interest to all those who are seeking information concerning the Life to Come; and carries a word of comfort and a message of hope to those who have loved ones beyond "The Valley of the Shadow." It gives a comprehensive explanation of the conditions upon the spiritual planes of life, and shows that they are as natural — as much a part of Nature — as the physical world in which we now live. It tells of the various Spiritual Planes; Spiritual Life and Customs; the effects of suicide and cremation; as well as answering many other questions dealing with the life and conditions existing in the world of spiritual matter.

The Great Message - is an inspiring introduction to the findings of the Great School of the Masters which, in turn, is that great Central Source and Reservoir of Knowledge (Religious, Philosophical, Moral, Physical, Spiritual and Psychical) which has been the beneficent, constructive, uplifting and progressive influence in the Evolution of Humankind from Spiritual Infancy and Darkness to Soul Maturity and Illumination. The Great School of the Masters is that central Source from which all the world's recognized Masters received their training and commission to bring to humanity its Message of Life, Light and Immortality. Some of the most well-known representatives are: Jesus, Confucius, Zarathustra, Buddha, Krishna, Pythagoras and Melchizedek. This book further explains that the Great School of Natural Science was launched by the Great School of the Masters to give the progressive intelligence of this age a current, scientific presentation of the Philosophy of Individual Life as taught by its members throughout all the past ages.

Self-Unfoldment is a supporting textbook that synthesizes the basic moral and ethical principles presented by The Harmonic Series in such manner that the Individual can make practical, constructive application of them in everyday life.

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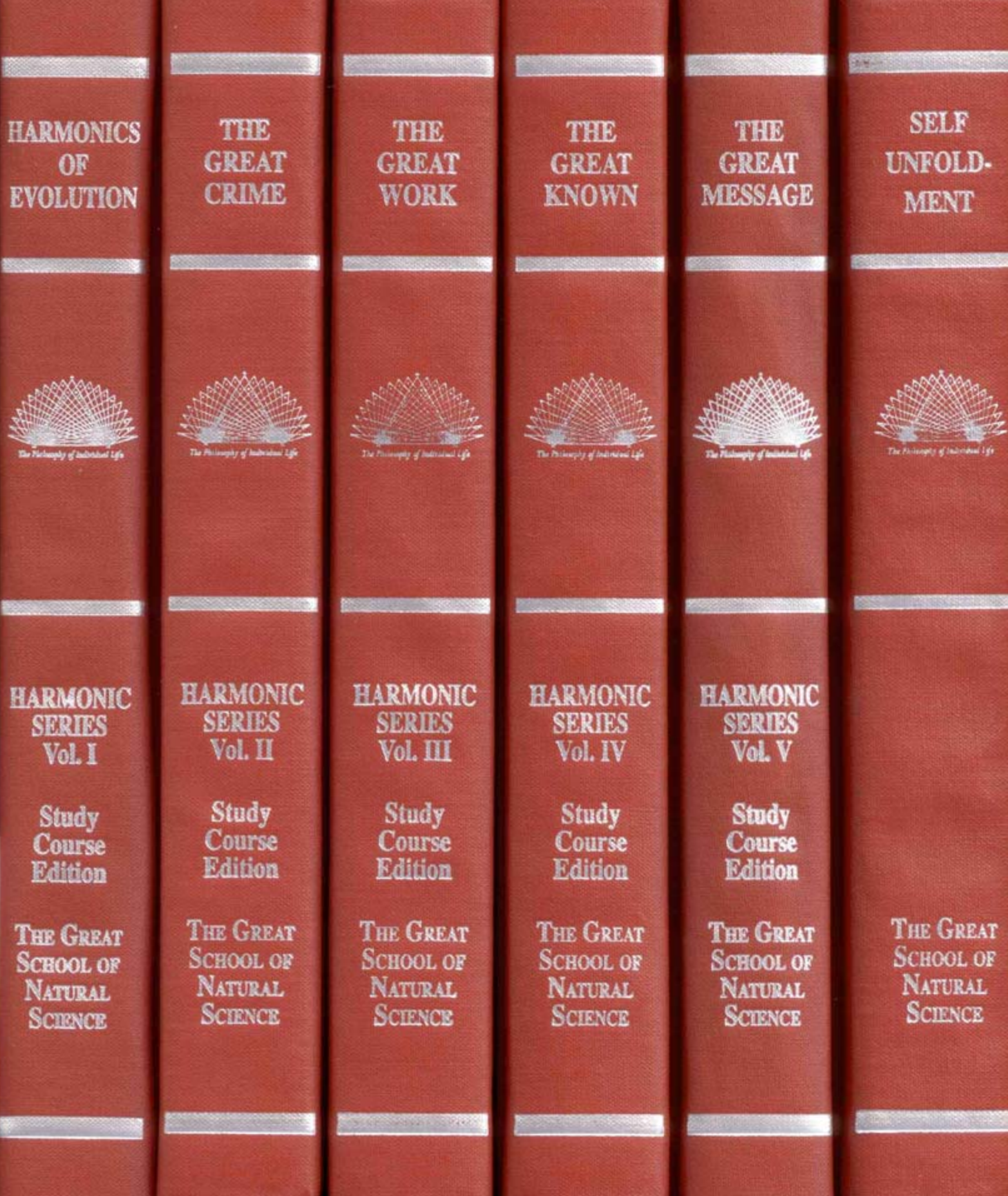
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